

Subscription Price, in Advance, \$1.00 a Year. Single Copy, 5 Cents.

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XII. No. 15.

CHICAGO, SATURDAY, JULY 13, 1889.

WHOLE No. 558.

MEMORIAL WINDOWS:
 STAINED GLASS AND CHURCH DECORATION:
 DESIGNS AND ESTIMATES SUBMITTED:
 THE TIFFANY GLASS COMPANY,
 333-335 FOURTH AVENUE, NEW YORK.

RACINE COLLEGE,
Racine, Wis.
 Thirty-sixth Year.
 Beautifully and healthfully situated on the banks of Lake Michigan, on the C. & N. W. Ry. between Chicago and Milwaukee.
 The Grammar School is thoroughly equipped for the education of boys from eight years old and upwards. Special attention given to the health and moral training of the pupils. Address
 THE REV. ARTHUR PIPER, M. A., Warden.

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.
 A BOARDING SCHOOL FOR GIRLS.
 Opened Sept. 24. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about 50 acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc. address the Sister-in-Charge.
 SISTERS OF ST. MARY.

ST. MARY'S SCHOOL,
Raleigh, North Carolina.
 Founded 1842. The New Art Building completed 1884. For Catalogues address Rev. B. SMEDES, A.M., Rector and Principal.
 'The climate of Raleigh is one of the best in the world.'—B.P. LYMAN.

ST. MARY'S SCHOOL,
Knoxville, Ill.
 Twenty-Second Year.
 A first-class establishment, healthfully located, conducted by the officers who founded it. New buildings, new furniture, the latest methods of mental and physical culture; everything up to the times. Industrial, special, and collegiate courses. Address
 The REV. C. W. LEFFINGWELL, D. D., Rector and Founder.

DE VEAUX COLLEGE,
Suspension Bridge, Niagara Co., N. Y.
 A Church School for Boys. Conducted upon the Military System.

OGONTZ SCHOOL FOR YOUNG LADIES.
 Removed in 1883 from Chestnut St., Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its fortieth year Wednesday, Sept. 25th. For circulars apply to PRINCIPALS, Ogontz School, Montgomery County, Pa.
 Principals, Principal Emerita,
 MISS FRANCIS E. BENNETT, MISS H. A. DILLAYE,
 MISS SYLVIA J. EASTMAN.

ST. HILDA'S SCHOOL, Morristown, N. J.
 A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. Terms \$250. Music and painting extra. For Circulars address THE SISTER SUPERIOR.
 A Summer Session of ten weeks will begin the first of July. Terms \$60.

THE MISSES HUBBARD'S SCHOOL
 for Girls will reopen October 1, 1889. A limited number of boarding scholars will be received.

ST. MARY'S SCHOOL, 8 East 46th St., New York.
 A Boarding and Day School for Girls. The twenty-second year will commence Sept. 30th, 1889. Address the SISTER-IN-CHARGE.

TRINITY SCHOOL, *Tivoli-on-Hudson, N. Y.*
 The Rev. JAMES STARR CLARK, D.D., Rector. Assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities scientific schools or for business. This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners and morals, and the exclusion of bad boys, to conscientious parents, looking for a school where they may with confidence place their sons. Special instruction given in Physics and Chemistry. The Twenty-third year will commence September 10th.

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S.T.D. The nineteenth school year will begin Wednesday, Sept. 11, 1889. Apply to MISS MARY J. JACKSON.

ST. LUKE'S SCHOOL,
Bustleton, Pa., near Phila.
 The Rt. Rev. O. W. Whitaker, Visitor. A high class school, in an exceptionally healthy location, with delightful surroundings, doing good work. Boys sent this year to Yale, Princeton, University of Penna. and Troy. Number limited to forty-five.
 CHAS. H. STROUT, Prin.

HOWE GRAMMAR SCHOOL,
Lima, Ind.
 A BOARDING SCHOOL FOR BOYS.
 The Rt. Rev. D. B. Knickerbacker, D. D., Visitor. Christmas term opens Sept. 11th. Thorough preparation for college or business. Careful discipline. New buildings with modern improvements. Large grounds, gymnasium, etc. Address
 THE REV. C. N. SPALDING, Rector.

ST. MARY'S HALL,
Faribault, Minn.
 Twenty-fourth year begins Sept. 12th. Terms \$350 per year. The Rt. Rev. H. B. Whipple, Rector. Miss E. F. Lawrence, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers, two efficient Matrons. For admission apply to St. Mary's Hall, Faribault Minn.

BETHLEHEM, PA. BISHOP THORPE. A Boarding School for Girls. 22nd year. Academic Course. If desired, pupils prepared for College.
 F. I. WALSH, Principal.

ST. GEORGE'S HALL FOR BOYS AND YOUNG MEN, St. George's, Md. College of Business. A thorough and safe school. \$200 to \$275. J. C. KINEAR, A.M., Principal. Send for circular.

ST. AUSTIN'S SCHOOL, (Incor'd.) New-Brighton, Staten Island, N. Y.—A Church school of the highest class for boys; terms, \$500; eight resident masters from Brown, Columbia, London, Oxford, Cambridge, Dublin, and Paris; house and grounds (of Commodore Garner) among the most beautiful near New York, will be ready for visit. Apply to the Rev. ALFRED G. MORTIMER, B.D., Rector.

ST. JOHN BAPTIST SCHOOL, 231 E. 17th St., New York. A Boarding and Day School for Girls. Under the care of the Sisters of St. John Baptist. Resident French and English Teachers—Professors. Terms \$300 to \$400 per school year. Address
 SISTER-IN-CHARGE.

A THOROUGH FRENCH & ENGLISH HOME School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Peck, both late of St. Agnes' School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address MME. H. CLERC, 4313 Walnut St., Philadelphia.

SELWYN HALL, READING, PA. A CHURCH School for boys. Military system. Every modern appliance for study and recreation. Steam, gas, hot and cold water. Large gymnasium. Thorough preparation for college or business. Boys of any age received. Send for catalogue.
 LOT C. BISHOP, Headmaster.

THE CATHEDRAL SCHOOL OF ST. PAUL, Garden City, L. I., 17 miles from New York. Thorough preparation for college or scientific school. Military discipline. Location and building unsurpassed. CHAS. STURTEVANT MOORE, A.B. (Harv.) Head Master.

CHELTENHAM ACADEMY, Ogontz, Pa. Unexcelled location and surroundings. New school equipment. Gymnasium, Military Drill, &c. Thorough preparation for College or Scientific School. For circular, &c., address J. CALVIN RICE, A.M., Principal.

ST. JOHN'S MILITARY SCHOOL, Manlius, N. Y. Civil Engineering, Classics, Business. RT. REV. F. D. HUNTINGTON, President. LT. COL. W. VERBECK, Superintendent.

THE SEVENTEENTH Semi-Annual Training Classes OF THE CHICAGO FREE KINDERGARTEN ASSOCIATION open the second Monday in September. For full particulars address the Chicago Free Kindergarten Association, 175 22nd St., Chicago. Tuition Free.

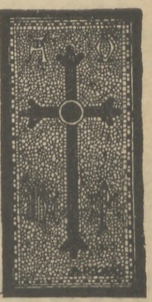
NORWOOD INSTITUTE, 1312 and 1214 Fourteenth St., and 1407 Massachusetts Ave., Washington, D.C. A select Boarding and Day School for Young Ladies and Little Girls. Curriculum Complete. Standard High. Comforts and Privileges of Home. Address
 MR. and MRS. WM. D. CABELL, Principals.

PHILADELPHIA, GERMANTOWN, 202 and 204 W. Chelton Avenue.
MISS MARY E. STEVENS Boarding and Day School begins its 21st year Sept. 23d, 1889. "Approved" by Bryn Mawr College and "Authorized" to prepare students for its entrance examinations. Pupils pass these examinations in this School.

SEVEN GABLES, MRS. WESCOTT'S Boarding School for Young Ladies, Bridgeton, in South New Jersey. Pre pares for any college. Climate mild and dry. Gymnasium. Illustrated circular.

UNIVERSITY OF VIRGINIA
 Session begins Oct. 1st, and continues nine months. Complete Courses and equipment for instruction in Letters and Science; in Law, Medicine, Pharmacy, Engineering, and Agriculture. Expenses moderate. For Catalogues, apply to
 WM. M. THORNTON, Chairman of the Faculty.
 P. O. University of Va., Va.

CANON OF THE COMMUNION:
 Framed in simple oak frame, \$3.00 to \$5.00 each. In polished brass frame, \$7.50 to \$25.00 each. Unframed copies, 50 cents each. Copies for Illumination, 50 cents each. Send for information.
J. & R. LAMB,
 59 Carmine Street, New York.



CHICAGO CONSERVATORY
 OF MUSIC AND DRAMATIC ART.
 SAMUEL KAYZER, Director,
 New Auditorium Building, Chicago.
 Special Summer Course July 8. Music, Elocution, Oratory, and Delsarte. Regular season opens September 16th.

THE GORHAM MFG Co
 SILVERSMITHS
 BROADWAY & 19TH STREET
 NEW YORK
 ECCLESIASTICAL DEPARTMENT
 BRASS PULPITS
 BRASS EAGLE LECTERNS
 BRASS FONT COVERS

KENYON MILITARY ACADEMY
 GAMBIER, O.
 Prepares thoroughly for College or Business.

HARCOURT PLACE SEMINARY
 GAMBIER, O.
 Prepares thoroughly for the leading Colleges for Women, or gives a complete course.

MUSIC-ART-ELOCUTION and General Culture. Desirable Positions open to progressive students. All interested will receive valuable information Free, by addressing E. TOURJEE, Boston, Mass.

EDUCATION FOR YOUNG MEN AS DRUGGISTS.
 The best College of Pharmacy for the training of practical druggists is the Illinois College of Pharmacy at Chicago. It has over 200 students annually, and gives twice as much instruction as any other similar college in Illinois, Missouri, Ohio, or the East. Send to
 PROF. OSCAR OLDBERG,
 40 Dearborn St., Chicago,
 for the Catalogue.

Brass Processional Crosses
 BRASS LITANY DESKS ETC
 MEMORIAL TABLETS IN BRASS AND BRONZE
Silver and Plated Communion Sets
 SOLE AGENTS FOR
HEATON BUTLER & BAYNE
 By appointment to H. R. H. Prince of Wales
 ARTISTS IN STAINED GLASS
 MOSAICS AND DECORATIONS
 London England
 Photograph Designs and Estimates on Application.

R. GESSLER,
 CHURCH FURNISHER AND IMPORTER
 318, 320 & 322 EAST 48th St.,
 NEW YORK.
 Gold and Silver Work.
 Wood Work. Stained Glass. Fabrics.
 Brass Work. Glass. Fringes.
 Iron Work. Ecclesiastical Embroideries
 Marble Work. and Domestic. Banners, Flags
 Monuments.
 Send for circular.

PHIPPS, SLOCUM & CO.,
 Manufacturers of
 DOMESTIC AND ECCLESIASTICAL
STAINED GLASS.
 FIGURE & CHURCH WINDOWS A SPECIALTY
 "Ticknor House," 9 Park St., Boston, Mass.

THE WELLS GLASS CO.
 (Formerly the W. H. Wells & Bros. Co.)
 STAINED GLASS WORKS
 Office and Manufactory,
 202 to 208 Randolph Street, Chicago.

Stained Glass.
 FOR CHURCHES
 Manufactured by George A Misch, 217 East Washington Street, Chicago, Illinois.
BIKE CYCLES ON EASY PAYMENTS.
 No extra charge; every American make new or 2d hand. Lowest prices guaranteed. Send for catalogue. ROUSE, HAZARD & CO., 75 G Street, Peoria, Ill.

SPECIAL OFFER.
KEEP IT BEFORE THE PEOPLE!
 A copy of the best book yet published on
Anglican Church Principles,
 can be had by any one paying his subscription to THE LIVING CHURCH a year in advance, and 50 cents extra. Those sending the name of a new subscriber, can have it for \$1.25. No such liberal offer, we venture to say, has ever been made by a Church publisher. Rectors who desire to make a canvass of their parishes for the paper, or for the book and paper in combination, should write for special terms. It will pay any guild, with the rector's endorsement, to work under our offer. Write for terms and specimen copies.

WATERMAN HALL,
 SYCAMORE, ILLINOIS.
 A BOARDING AND DAY SCHOOL FOR GIRLS.
 Opens Sept. 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S. T. D., Rector. Owing to endowments, board and tuition offered at the rate of \$250 per school year. Address
 REV. B. F. FLEETWOOD, Sycamore, Ill.

FRENCH LICK SPRINGS,
 ORANGE CO., IND.
 A Favorite Health and Pleasure Resort.
 The most curative waters in the world. Will cure Dyspepsia, Constipation, Disease of the Liver, Kidneys, Skid, Rheumatism, Blood Poison, Female Diseases, and many others.
 The amusements are many and attractive. The natural beauty of the grounds is unexcelled. Hotel accommodations for eight hundred guests.
 Circular sent on application. Address
 H. E. WELLS, Manager.

A GREAT OPPORTUNITY!
 WE PAY FROM \$100 TO \$200 PER MONTH
 To energetic Gentlemen and Ladies, who are well informed in general literature. The best of references required. The business is pleasant, and we want ONE representative in each township. For particulars address
 NATIONAL LIBRARY ASSOCIATION,
 103 State Street, Chicago, Illinois.
JOSEPH GILLOTT'S
STEEL PENS
 GOLD MEDAL PARIS EXPOSITION 1878.
 Nos. 303-404-170-604.
THE MOST PERFECT OF PENS.

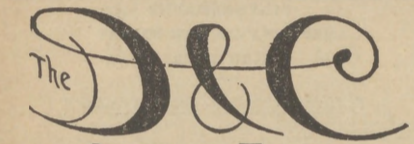


ESTEY Pianos

MATCHLESS
IN EVERY QUALITY.

—Write for Catalogue and Terms to—
ESTEY & CAMP,

233 State, 49, 51 & 53 Jackson Sts.
(Mention this paper.)



SUMMER TOURS.

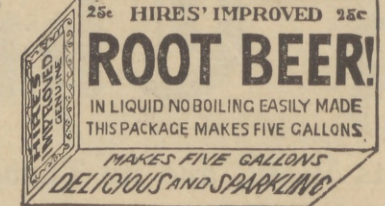
PALACE STEAMERS. LOW RATES.

CHICAGO AND St. Joseph-Benton Harbor
During July and August Leave Chicago, 9 A. M., 6.30 P. M. St. Joseph, 2 P. M., 11 P. M.
During Balance Season Leave Chicago, 9 A. M., St. Joseph, 11 P. M.

MAMMOTH STEAMER CITY OF DETROIT.
Four Trips per Week between **DETROIT, MACKINAC ISLAND PETOSKEY and SAULT STE. MARIE.**
Every Day Between **DETROIT AND CLEVELAND**

OUR ILLUSTRATED PAMPHLETS
Rates and Excursion Tickets will be furnished by your Ticket Agent, or address
C. D. WHITCOMB, GEN'L AGENT, CHICAGO, ILL.
Detroit and Cleveland Steam Nav. Co.

HIRES

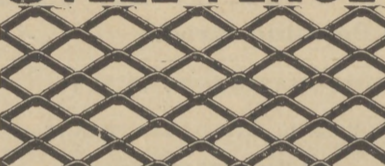


Root Beer

The most APPETIZING and WHOLESOME TEMPERANCE DRINK in the world. TRY IT.
Ask your Druggist or Grocer for it.

C. E. HIRES, PHILADELPHIA.

A SOLID STEEL FENCE!



15 Cts. per Foot, material 3 feet wide. Adapted for Residences, Churches, Cemeteries, Farms, Gardens, &c.
All needling Fences, Gates, Arbors, Window Guards, Trellises, etc., write for our illus. price list, mailed free. **THE NEWEST THING AND THE BEST.**
Central Expanded Metal Co., N. W. Expanded Metal Co., Pittsburgh. Chicago.
St. Louis Expanded Metal Co., St. Louis.

TO REACH A Million Young People FOR \$40.

For \$40, cash with the order, we will insert an advertisement of 10 Lines one time in the following Papers, reaching more than 1,000,000 Young People:
YOUTH COMPANION, Boston.
GOLDEN ARGOSY, New York.
GOLDEN DAYS, Philadelphia.
HARPERS YOUNG PEOPLE, New York.
YOUNG PEOPLE'S WEEKLY, Chicago.

*Our Handy List for Shrewd Advertisers will be sent to any address on receipt of 25 cts. in stamps.

LORD & THOMAS, Newspaper Advertising
45 TO 49 RANDOLPH ST., CHICAGO.

BABY CARRIAGES!
We make a specialty of manufacturing Baby Carriages to sell direct to private parties. You can, therefore, do better with us than with a dealer. We send Carriages to all points within 700 miles of Chicago free of charge. Send for catalogue.
CHAS. RAISER, Mfr.,
62-64 Clybourn Ave., Chicago, Ill.

BARLOW'S INDIGO BLUE!
Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask for it.
D. S. WILTBERGER, Prop.,
233 North 2d St., Philadelphia, Pa.

BAILEY'S COMPOUND
Silver-Plated CORRUGATED GLASS REFLECTORS
A wonderful invention for Lighting Churches, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free.
Bailey Reflector Co.,
118 Wood St., Pittsburgh, Pa.

WOOD ENGRAVINGS
SEND FOR SPECIMEN SHEET OF
LORD & THOMAS
45 TO 49 RANDOLPH ST., CHICAGO.

SAVE MONEY. BEFORE YOU BUY BICYCLE or GUN
Send to A. W. GUMP & CO. Dayton, O., for prices. Over 400 second-hand and shop worn Cycles, Bicycles, Guns and Typewriters taken in exchange. Nickelizing and repainting.

WHEN PURCHASING A FINE SHOE IT IS NATURAL TO SELECT THAT WHICH IS PLEASING TO THE EYE AND IN STYLE AND FINISH.



Sold by the BEST TRADE THROUGHOUT THE UNITED STATES.
N. B. HOLDEN,
226 State Street, cor. Quincy.
Special Agent for Ludlow Shoes.

SEATTLE, W. T. Loans and Land INVESTMENTS.

Loans negotiated on Real Estate security. Eight per cent. interest net guaranteed to capitalists, except on large amounts when special rates are agreed upon.
Investments made to the very best advantage to the purchaser in Seattle City Property, Farms, Timber, and Unimproved Lands.
We represent exclusively the purchaser, and believe that ten years' residence here renders our services of great value. Correspondence solicited from all parties desiring either to loan money or make investments.
References—First Nat'l Bank, Puget Sound Nat'l Bank, Merchants Nat'l Bank, Dexter, Horton & Co., Seattle.
J. F. McNAUGHT,
McNaught Building, Seattle, Wash.

TACOMA, W. T. INVESTMENTS in REAL ESTATE and LOANS in a country where failure of crops is unknown. Resources are Iron, Coal, Lumber, Grain, Stock, Hops, Fruit, Gold, Silver, Lead, Commerce, Fisheries. No other section has such natural wealth. Homes for all. Fortunes for the Investor. Correspond with

BAIR & LOOMIS, Investment Bankers,
Tacoma, Washington.

Washington Territory.

9 per cent. to Eastern Investors.

Approved first mortgages. Also bargains in Real Estate in the future State Capital. Rapid growth. **CHEAP, RICH LANDS.**
Large business openings. Write for full information to **WALTERS & Co.,** Ellensburg, W. T.
Best References East and West

DEEDED LANDS IN CUSTER COUNTY, NEBRASKA.

FOR SALE—Some quarter sections of desirable farm land near Broken Bow, the county seat. B. M. R. R. price \$10 to \$15 per acre. Soil is rich black loam. Quarters have buildings, some breaking and plenty of water. Clear title and Abstract given. A splendid opportunity to acquire a farm in that well settled region where the rainfall is abundant and crops have never failed. Time on part purchase money given if desired. Write for particulars and references to **STARK & MOSHER, York, Neb.**

IRRIGATED LANDS in Rio Pecos Valley, in Southeastern New Mexico. Choice limestone soil; abundance of pure water; a delightful climate all the year; almost continuous sunshine; altitude 3,500 feet; healthiest locality in the U. S., no consumption, no malaria. 20 acres will yield a competency. Write for particulars, naming this paper, to **Pecos Irrigation & Investment Co., 84 Monroe St., Chicago, Ill.**

FLY DUTCHER'S KILLS
At once. No time to fly away. They alight, drink—die. Use freely. Promote peace.
F. DUTCHER, St. Albans, Vt.

TWELVE TWO-CENT STAMPS

will bring the sender by mail a **Dictionary of the English Language** containing 32,000 words and phrases and 670 wood engravings, strongly bound in cloth.

DANIEL AMBROSE, Pub.,
45 Randolph St., Chicago.

WANTED:

A Christian Gentleman or Lady in every Township to act as agent for the most popular Subscription Book published, **"THE HOME BEYOND,"** or "Views of Heaven," by BISHOP FALLOWS. We have the choicest commendations from the Leading Clergymen and the best Religious Papers. For Circulars and Terms address,
NATIONAL LIBRARY ASSOCIATION,
103 State St., Chicago.

Ayer's Hair Vigor

IS the "ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken, and imparts a delicate but lasting perfume.



"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.
"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequalled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

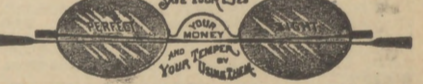
"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N. Y.
"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

Ayer's Hair Vigor,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.

BERTIER PARABOLA.



Save Your Eyes
The genuine have "BERTIER PARABOLA" on every pair in gilt letters.
These lenses are mounted in elegant gold silver, steel and nickel spectacle and eye-glass frames of most improved construction.
Ask your dealer for them, and if he does not keep them, send \$2 for a sample pair in the steel spectacle or eye-glass frames. Directions for self-fitting sent on receipt of stamp.

GENEVA OPTICAL COMPANY,
23 Washington St., Chicago, Ill.

CINCINNATI BELL FOUNDRY CO
SUCCESSORS IN BLYMYER BELLS TO THE
BLYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS,
BELLS, CHURCH, SCHOOL, FIRE ALARM

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices, BUCKEYE BELL FOUNDRY, VAN DUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS FOR CHURCHES, &c.,
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.

MENEELY & COMPANY,
WEST TROY N. Y., BELLS,
For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

CLINTON H. MENEELY BELL COMPANY,
TROY, N. Y.
Manufacture Superior

CHURCH, CHIME AND PEAL BELLS FOR SALE AT A BARGAIN.

Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address
J. HOWARD T. RT. 45 Randolph St., Chicago

TOBACCO HABIT Quickly cured by using **NOTO-BAC.** 10 days' treatment for \$1.00. For sale by druggists generally or by mail prepaid upon receipt of price. Cures Guaranteed. Don't fail to try it. Good agents wanted; exclusive territory given. Particulars free. The Universal Remedy Co., Box 3 LaFayette, Ind

USE "DURKEE'S SALAD DRESSING"

The Living Church.

SATURDAY, JULY 13, 1889.

"THE SEED IS THE WORD."

St. Luke viii: 5-15.

BY THE REV. J. ANKETELL.

Christ, on Thy throne of endless beauty seated,
Where the bright lamps of glory shine on high,
By the sweet songs and harps of angels greeted,
List to our cry!

Oh, for the tongues of men and angel voices,
Rightly Thy power and wisdom to declare!
Where tongues may fail, Love's glowing heart rejoices
Tribute to bear.

Thou art the Sower---by Thy grace is planted
Seed for our souls; a precious living Food,
If we but take and keep the guerdon granted
In Thy pure Blood.

Some by the wayside lose their sacred treasure,
Some on the rock springs up in careless pride,
Thorns choke the seed with worldly toil or pleasure---
These turn aside.

Some to the harvest come with joy and singing,
Thirty and sixty-fold their golden grain;
Grant us Thy grace, our hundred-fold fruit bringing,
With Thee to reign.

Shining like stars of glory in the heaven,
Praise we the Father, praise His Only Son,
Praise the Blest Spirit, with His graces seven;
God, Three in One.

June, 1889.

NEWS AND NOTES.

THE S. P. C. K. has promised £1,000 towards the fund which is being raised to provide stipends for the poor clergy of the diocese of Grahamstown.

WE congratulate the diocese of Michigan on the fact that the Rev. Thomas F. Davies, D. D., has announced his acceptance of his election to the Bishopric of the diocese.

THE report of the Mackenzie Memorial Mission to Zululand shows that 108 catechumens were admitted in 1888, and that 1303 baptized natives are now on the roll, and 77 catechumens under instruction.

THE health of the Bishop of Winchester has improved considerably, and the paralytic symptoms which caused so much anxiety among his friends, have disappeared. He is at present suffering from extreme exhaustion.

THE Bishop of Wakefield, who, since his entry upon the see, has resided in that city, purposes removing to the neighboring town of Mirfield. With this object a residence has been purchased at a cost of £10,000, and it will shortly be put in repair with a view of becoming the Bishop's palace.

ARCHDEACON PHILPOT's receipt for longevity (so we learn from a reminiscence in *The Record*) was three-fold: "First, never speak evil of your neighbor; second, don't take any doctor's stuff; and third"—this with that solemnity of manner which he could al-

ways command—"keep a conscience sprinkled with the Blood of Christ."

THE Synod of the Windward Islands diocese met at Grenada on the 9th of April. It disapproved the dismemberment or extinction of the diocese, approving only of Tobago being annexed to Trinidad; and was of opinion that an assistant bishop might be appointed in connexion with the rectory of Kingstown, St. Vincent's, now that Archdeacon Laborde has resigned that living.

A GOOD story is told in a Colonial paper of Dr. Kennion, the Adelaide prelate. The worthy ecclesiastic was dining at the house of a friend, and to his great discomfiture a clumsy waiter spilt the soup over him. Turning to the assembled company with an agonized look Dr. Kennion asked: "Will some layman make a remark appropriate to the occasion!"

IT is with great gratification that we note the fact that the voluntary contributions for a provision for the family of the late Bishop Harris have reached the sum of \$26,333. Of this, \$23,000 have been invested, and the remainder used as desired by the subscribers. This gracious manifestation of love for the departed prelate may serve, it is to be hoped, as an urgent plea to the Church to do justice to those who have spent themselves at her altars.

THE British Consular Agent at Jaffa states that a concession for a railway from Jaffa to Jerusalem has been granted by the Sultan to Mr. Joseph Navon, an Ottoman subject, for seventy-one years. A company has been formed in England and France to carry out the scheme, and the engineers are soon expected to undertake the work. The carriage road between Jaffa and Jerusalem has been greatly improved. The Jewish colonists in Palestine are improving. They are good laborers, and their land is cultivated thoroughly.

THE synod of the diocese of Sydney has nominated the Rev. Francis James Chavasse, rector of St. Peter-le-Bailey, Oxford; the Rev. Handley Carr Glyn Moule, principal of Ridley Hall, Cambridge; and the Rev. William Saumarez Smith, honorary canon of Chester, and principal of St. Aidan's College, Birkenhead, as candidates for the bishopric of Sydney, vacant by the resignation of Dr. Barry. The Bishops of New South Wales will select two of the above-named gentlemen, and the final choice will rest with the bishops of all the Australian colonies.

THE proposed bishopric of Chota Nagpore, to which we recently referred, is in a fair way of being shortly established, as the Colonial Bishopric's Fund Council have voted £5,000 towards an endowment fund for the see, and the S.P.C.K. propose to act in a similar manner. The district, which will be under the care of the new bishop, is of considerable extent, and has a population of nearly 5,000,000. It, however, forms but a small part of the vast diocese of Calcutta, which is under the care of Bishop Johnson. The Archbishop of Canterbury approves of the scheme.

OUR correspondent was in error in giving the result of the election of professors in the General Theological Sem-

inary. The Rev. G. H. S. Walpole was elected to the chair of systematic divinity. Dr. Jewett remains professor of pastoral theology. After the rejection of the nomination of Dr. Hopkins to the alumni professorship, the Standing Committee appointed the Rev. Philander K. Cary, D. D., as lecturer in the department of evidences. This is understood to have been at the request of the executive committee of the Alumni Association.

BISHOP KESTELL CORNISH, of Madagascar, is just about to commence mission work at twelve new stations in the island, four on the east coast, two near the east coast, five on the west coast, and one near the centre of the island. A school of sun-dried brick will be erected at each of these stations and a teacher placed in charge of it. The people, who are mostly heathen, and in some of the districts much addicted to robbery, are very poor, living on the produce of their rice fields and their small manioc plantations. They have given the missionaries a friendly reception, and are anxious to learn and improve themselves.

IN his address to the diocesan convention, the Bishop of Indiana said: "A generous member of the cathedral congregation has deeded to the trustees of the diocese twelve hundred acres of land in Arkansas, which, when disposed of, shall be the nucleus of a fund for the permanent endowment of the cathedral. The same person proposes to give, this year, a \$2,000 organ for the cathedral. Another has signified to me that he has made his will, leaving \$5,000 for the endowment of the cathedral. In its new location, remote from the other churches, a wider field opens before it, which, I trust, may add greatly to the number of its worshippers."

A LIST has been prepared of the proposed names which are to be presented to the Queen for Suffragan titles. They are as follows: For Canterbury, Croydon, and Maidstone; for London, Kensington, and Surrey; for Bangor, Carnarvon, and Holyhead; for St. Asaph, Wrexham, and Oswestry; for St. David's, Brecon, and Swansea; for Lichfield, Stafford; for Lincoln, Boston; for Oxford, Reading, and Aylesbury; for Chichester, Lewes, and Horsham; for Exeter, Crediton; for Gloucester and Bristol, Tewkesbury and Cirencester; for Hereford, Leominster; for Rochester, Southwark, and Kingston; and for Southwell, Derby.

AN interesting service was held recently at Elk Point, S. Dakota, commemorating the completion of ten years' service of the venerable Joshua V. Himes. It was held on his 85th birthday. Bishop Hare presided, conducting the service and making the presentation of a purse of \$100. Other presents were also received by the aged missionary and his wife. For nearly fifty years Father Himes was a Baptist preacher, taking a leading part in the Millerite movement of nearly half a century ago. It is said of him that he published more tracts and books, travelled more miles, preached more sermons, and baptized more believers than any other man among them. At the age of seventy-five he was confirmed and ordained, and has since done ten years of hard and useful frontier work.

THE musical professorship at Oxford has been conferred upon Sir John Stainer. The position is one of the most honorable to which a British musician can aspire, and all lovers of the divine art, professional or amateur, will readily convey their congratulations and form pleasurable anticipations of the future. The professor's career scarcely needs any lengthy notice. Born on June 6, 1840, the son of a London schoolmaster, Sir John was successively choir-boy at St. Paul's; organist at St. Benedict's, Paul's Wharf (at the age of fourteen); St. Michael's College, Tenbury; Magdalen College, Oxford; organist to the University; and in 1872, organist at St. Paul's cathedral, a post he resigned last year. He has been examiner in musical degrees at the Universities of Oxford, Cambridge, and London; was Principal of the National Training School for Music; and is now chief examiner in music under the Education Department. He is a master of the technique of the art, and has had a lengthy experience of its exposition. Besides this, he is personally a most amiable gentleman and an excellent Churchman.

WE have received the following letter from the Bishop of Colorado:

A terrible calamity has just come upon the town of Durango and the Church in that place. More than six blocks of buildings, including St. Mark's church and rectory and the Methodist and Presbyterian churches, have been swept away by fire. Nearly one-half of this prosperous town is gone, and hundreds of people are homeless and penniless. Our insurance was \$800; our loss is about \$3,000. A vestryman offers his dwelling house, which was saved, for services, temporarily. The location of the town is such—it is the most important place in South-west Colorado—that it must be re-built with more durable buildings. Our church had been prosperous, and was to be henceforth self-supporting. It was believed to have a most important future. But now what are these homeless Church people to do? The church must be rebuilt. But it can only be done by large outside aid. I am sure our generous Church people throughout the land will be disposed to aid them. Any who may be disposed to do so may send their contributions to me, or to Wm. T. Kirkpatrick, Durango, Colo.

JOHN F. SPALDING, Bishop.

Denver, July 5, 1889.

WE have received the following statement from the rector of Trinity parish, Seattle, W. T.:

On the afternoon of Thursday, June 6th, an awful conflagration swept over the city of Seattle, entirely blotting out the business portion, and levelling to the ground both Trinity church and rectory. As this was the only church edifice of our Communion in a population of 30,000 (with the exception of a chapel seating 100) the extent can be fully appreciated. An insurance of \$3,700, and one lot, more suitable for business than religious purposes, are the total assets. Most of the parishioners have been, directly or indirectly, financially crippled by the fire. To purchase new lots near the centre of the parish and to erect thereon immediately a chapel, seating 500, and a rectory (not to mention a future church), will require at least \$10,000 more than the parish can raise.

The vestry have formally requested the rector to make a plain statement of the facts in the case to the Church at large, and, without complaint or piteous appeal, to let the great need be known.

GEORGE HERBERT WATSON,
Rector Trinity Parish, Seattle, Wash-
ington Territory. P. O. Box 6.

CANADA.

The synod of the diocese of Ontario amongst other important business, appointed a committee to draft a memorial to the provincial synod, which will meet in September, anent the recent action of the Government, in giving the Jesuit Order in Canada \$400,000. The reasons for viewing this action with alarm are moderately but firmly stated. The synods of Huron, Algoma, Montreal, and Toronto, have passed resolutions of a similar nature. Much of the time of the Ontario synod was taken up by the revision of Canons. Uniform Sunday school lessons are to be enforced throughout the diocese, and the scheme to be prepared by a diocesan committee. It is said that the Bishop, Dr. Lewis, is to return to Europe in July, in order to accompany his wife to Canada. A beautiful oak reredos was placed in St. John's church, Prescott, at Whitsuntide, the gift of Dr. Jones of Prescott, in memory of his wife and parents. The Ontario branch of the Woman's Auxiliary held its annual meeting at Carleton Place, on June 5th and 6th.

The service for the beginning of the annual meeting of the synod of the diocese of Toronto, was held in St. James' cathedral, Toronto, on June 11th. Holy Communion was celebrated by the Bishop, assisted by three of the clergy. In the course of the Bishop's charge, he mentioned that his diocese now contained 156 clergymen, 15 of whom were retired or on leave, the remainder engaged in active work, 130 in parochial work, the remaining 11 in tuition. He spoke of his disappointment at the large falling off in the Mission Fund, as to the causes of which some animated discussion took place later. After the close of the business session on the afternoon of the 12th, members of the synod attended a garden party at the see house. The committee on the Jubilee celebration recommend that the offerings at the services on that occasion throughout the diocese, shall be applied to the building fund of St. Alban's cathedral.

An induction service in the rectory of Woodstock was performed by the Bishop of Huron in the second week in June. The congregation was large, and the Bishop preached a practical sermon on the duties of a faithful pastor, and also on the duties of the people towards that pastor. The closing exercises of Hellmuth Ladies' College took place on June 12th, one pleasing feature of which was the art reception in the evening. The scheme proposed by Mrs. Boomer, widow of the late Dean Boomer of London, Ont., for the education of the children of Church missionaries, has been under discussion in some of the diocesan branches of the Woman's Auxiliary. It seems to meet with favor, but the final acceptance of it must depend on its reception by the delegates at the triennial meeting at Montreal in September. The Bishop of Algoma has declared himself warmly in favor of such a scheme.

The work in aid of the new church at Vancouver, diocese of New Westminster, is going on well. The congregation gave \$1,200 through the offertory for that purpose, in four months, and other means have been taken to raise the necessary funds as well. The Bishop, accompanied by Mrs. Sillitoe, made a journey lately through the upper part of his diocese. It was touching to learn that the altar of the little church at the Indian Ranch was profusely decorated with wild flowers. On another reserve the Indians have

built themselves a nice church to replace the old one claimed and appropriated by the new chief, who is a Roman Catholic.

The Bishop of Quebec, Dr. Williams, has returned from Europe much improved in health. He has begun his visitation tour in the townships, has held numerous Confirmation services during the latter part of June, and consecrated four new churches. The annual convocation of Bishop's College, Lennoxville, for the conferring of degrees in divinity, art, and law, was held on June 27th. An oil portrait of Bishop Williams has been presented to be hung in the college dining room. The new Bishop Williams' wing was also formally handed over to the corporation. The discussion still goes on as to the necessity of some provision for a summer vacation and change for the country clergy in the diocese of Quebec. Dr. Roe publishes a second letter in which he says that some farther efforts in that direction are desirable, and suggests that a small, plainly-furnished cottage at each watering place where there is a church and summer chaplaincy, would be a valuable aid.

The 30th annual session of the synod of the diocese of Montreal was opened on the morning of June 18th by service and celebration of the Holy Communion in Christ church cathedral. The Celebrant was the Bishop, assisted by two canons, an archdeacon, and rural dean. The Bishop in his charge to the synod referred at some length to the Lambeth Conference and to the Encyclical letter. Speaking of the care of immigrants, he showed what an enormous responsibility lies upon the Church in this matter "to prevent any estrangement or loss of spiritual life in her children through their removal from one branch of the Anglican Church to another." An interesting debate took place on an amendment to a motion to define what Church membership consists in. The mover of the amendment desired that the word communicant should be inserted, so that none should be entitled to take part, and to vote in the vestries and synods of the Church, who were not communicants. A pleasing feature in the discussion was the unanimity of feeling on the subject between many of the clergy belonging to different parties. The majority seemed to feel, however, that the difficulties connected with the pew system, placed difficulties in the way of passing the amendment, and it was lost on the lay vote, though the clerical vote stood 32 for, to 14 against. Another very animated debate took place when the chancellor introduced a motion to confer the power of voting at vestries on men only, in order that the ambiguity of the present law might be removed. This was opposed in a lively manner by several gentlemen, who contended that the influence of women upon vestry meetings would be altogether good. The motion however was carried by a small majority.

NEW YORK.

CITY.—For 22 years St. John's Guild has been doing its good work for the children of the poor, and the president of the Board of Health probably voiced the feeling of all citizens when he wrote: "It is the experience of our medical inspectors that nothing in the way of organized charity does as much as St. John's Guild to protect infant life from the dangers which beset it during the warm weather in our tenement-house districts." During its

22 summers of work 512 free fresh-air excursions have been given, and 368,859 children and their mothers have received the benefit of them, together with nourishing food, medical relief, and special instructions to mothers. Thus, in addition to physical relief to the children, the "Floating Hospital" of the guild has become a training school for mothers, where the contact with order, cleanliness, and the bright world of sunshine and untainted air, has an elevating influence which does not end with the excursion. The Seaside Hospital of the Guild, at New Dorp, Staten Island, with its frontage of 225 feet to the sea and its double-tiered piazzas, entitling it to rank as the largest seaside hospital in the world, sheltered last summer 1,409 sick children and their mothers, and had only 14 deaths recorded during the entire season.

Soon after the Rev. Dr. Greer became rector of St. Bartholomew's, the church opened a rescue mission at 158 East 42d Street, which has been very successful. In the months of February, March and April, the attendance was over 10,000. About 1,900 men have been provided with shelter over night, while there has been a large distribution of coffee, rolls, etc. The mission opening immediately from the street, consists of a long hall, well lighted, inscribed with texts of Scripture, and provided at the further end with piano, a platform for the leader, the singers, etc. The mission is in charge of Col. H. H. Hadley, a reformed man, who became converted some three years ago in the Jerry McAuley Water Street Mission, and who has since been superintendent of St. George's Avenue A. Mission. Meeting continue every night in the week, and can hardly fail to impress the most skeptical as to the great good they are doing. As a matter of fact, 645 drinking men have come forward for prayers of whom more than a hundred are standing fast.

ELLENVILLE.—One of the most notable and interesting services ever witnessed in St. John's church, was that held on St. Peter's Day, when the newly-elected rector, the Rev. Peter Claude Creveling, was instituted, in accordance with the form prescribed in the Prayer Book. Loving hearts and willing hands had artistically adorned the church with flowers, while the choir, under the leadership of the organist, Mr. Edward McCullom, had carefully prepared a well-ordered musical programme. Morning Prayer was said by the Rev. Messrs. J. W. Buckmaster, Francis Washburn, and Geo. Bremner. The priest-elect robed in his Eucharistic vestments, then entered the chancel and stood before the altar outside the rail, accompanied by two of his vestry. The archdeacon of Orange, the Rev. W. R. Thomas, D. D., who acted as institutor, read the letter of institution, after which, Mr. Wm. Harris in behalf of the vestry, presented the keys of the church. The rector having signified his acceptance, was then received by the archdeacon within the rail, and was presented with the Bible, Book of Common Prayer, canons, etc. The sermon was delivered by the Rev. Edward M. Reilly, from I Kings ii: and 2, "Show thyself a man." It was a scholarly, exegetical discourse. A glowing tribute of affection was paid by the preacher to the newly-instituted rector, he having been his god-father, his instructor, and one of his examiners. Ten years ago he had presented him for ordination, had preached the sermon on that occasion, and had also

officiated at his marriage. After the sermon, the new incumbent proceeded with the Eucharistic service, the archdeacon acting as deacon, with the Rev. Dr. Applegate as sub-deacon. The benediction pronounced, the clergy retired singing Hymn 270. After service a collation was served in the spacious hall of the rectory, where congratulations were exchanged.

LONG ISLAND.

BROOKLYN.—The Rev. James C. Jones, Ph. D., has entered on his duties as missionary to St. Thomas' Mission. He recently graduated at the Union Theological Seminary, and was ordained by Bishop Potter. The degree of Doctor of Philosophy was conferred on him by the University of New York.

The Rev. Charles A. Boynton, for three years assistant to the Rev. C. S. Twing, rector of Calvary church, has become assistant at Christ church, Rochester, N. Y., the Rev. Dr. Doty, rector. Before leaving Calvary church he was presented by the Bible class with a beautiful jewelled cross and with a private Communion service of solid silver, by the teachers and scholars of the Sunday school. Mr. Boynton was ordained by Bishop Coxe on June 16th.

A set of fair linen for the Communion, composed of eight pieces, has been presented to All Saints' church, the Rev. Melville Boyd, rector, as a memorial. On Trinity Sunday, also, the altar committee composed of 47 young ladies, presented a richly embroidered set of satin coverings for the altar, lectern, prayer-desk, and pulpit. By the parishioners a stole and sermon cover were presented to the rector. The year has been a very successful one, the Baptisms numbering 103, and the Confirmations 80. The offerings amounted to \$10,000. The communicants have now reached over 500, and a new church which is talked of seems only a question of time. Mr. Boyd will take his vacation the middle of August.

The Rev. Lindsay Parker, rector of St. Peter's, is to spend the summer abroad, having sailed June 27. In his absence the basement of the church is to be fitted up for the Sunday school, which has outgrown its present quarters. It will be divided into classrooms and will be comfortably furnished and carpeted.

Among the deacons admitted to the priesthood on Trinity Sunday, were William M. Grosvenor, assistant at Grace church on the Heights, and R. W. Cochrane, of St. Michael's church, E. D. Mr. R. E. Pendleton, one of the number ordained to the diaconate, is to be assistant at St. Luke's church, the Rev. Dr. E. A. Bradley, rector.

MICHIGAN.

ISHPEMING.—A stained glass memorial window has just been added to Grace church, bearing the following inscription:

In memoriam. Eliza H. B. Mitzelsfeld. Died Jan. 6, 1889.

It is the gift of the sisters of deceased. This is the second window placed in the church since Easter.

NEBRASKA.

Summary of statistics: Marriages, 119; burials, 137; Baptisms, infants, 458, adults, 143—total, 601; Confirmations, 376; communicants, present number, 2,624; families, 1,341; individuals, not included in families, 434; Sunday school, teachers, 238, scholars, 2,091—total, 2,329; value of church property, \$536,315; debts of parishes, \$40,778; total offerings, \$95,378.04.

MINNESOTA.

ST. PAUL.—A correspondent of the *London Church Times* says: "The church in which your readers would be most interested is that of the 'Good Shepherd,' a free and open church here. Some years since a vested choir was organized, the second in the State, and for many years the only one in the city, and it still possesses the one processional cross of the diocese. The Sunday services are Matins at 10:15, Litany and Celebration at 11, choral except in Advent and Lent, the *Gloria in Excelsis* being replaced by the hymn, 'Rock of Ages,' during the latter season, on the authority of a permissive rubric in the American Office. Evensong is sung at 7:30, at which time new members are admitted to the choir from time to time, with a brief office. Morning and Evening Prayer are recited daily, and the church doors are always open, an invitation to 'Come in and pray' hanging in the porch. There are Celebrations at 6:30 on the greater festivals, choral at the four most prominent, and here alone, in St. Paul at any rate, the 'Three Hours' meditation is observed.

"The rector, the Rev. W. C. Pope, is a ripe scholar, and a most devoted priest. The congregation, though by no means a wealthy one, is most loyal, as many as 40 communicants turning out to a 6:30 Celebration on a Christmas morning, when the thermometer indicates twenty or more degrees below zero, and many more to a midnight Celebration at New Year. Epiphany here is a veritable flare of lights, scores of candles being disposed above and around the altar, and the windows are furnished with lights arranged in the form of crosses of various designs.

"The altar is fully vested, though the scheme of colors is unique, the national colors, red, white, and blue, being adopted; red in Advent and Lent; white, Christmas to the octave of Epiphany and from Easter to Ascension; and blue in Trinity. Black is used from Good Friday to Easter; the collects not being used on the eve of festivals. Eucharistic and vesper lights are used. The Bishop had these removed for a time, but they were subsequently replaced after one of his visits to England.

"The congregation is certainly a cosmopolitan one, three distinct races being represented nearly every Sunday. As a hopeful sign of re-union, it might be mentioned that on one occasion a deacon from the Assyrian Church was epistoller, assisting at a Celebration at which Americans, Europeans, Africans, and Indians received. An interesting feature here is the annual Indian Christmas tree, which bears a generous load of clothing and candy, and many of the noble Red Men come hundreds of miles to participate."

OHIO.

GAMBIER.—The commencement exercises of Harcourt Place Seminary were held in the assembly room of Lewis Hall, Tuesday afternoon, June 25th, at 4 o'clock. A large and representative audience was present. The room was handsomely decorated with ferns and flowers. The musical numbers of the programme were excellently rendered, and the address of the Rev. Dr. Jones was listened to with profound attention. The unveiling of the tablet in memory of the late Anna Lewis, for whom Lewis Hall, a noble building, perfect in its adaptation to the purposes of the school, was named, was a unique and interesting feature of the occasion. The presentation was

made by Miss Kate F. Andrews of the senior class. The day before Miss Lewis died she asked her parents, John N. Lewis and Mary R. Lewis, of Mt. Vernon, Ohio, to give to the educational work at Gambier the property which, had she lived, would have come to her. This building, erected A. D. 1887, is a monument of her love for Gambier, and of the generous fulfilment of her beneficent wish. The address of Miss Andrews, the principal, to the members of the graduating class, was fitting and beautiful. Diplomas were awarded to seven graduates. A reception from six to eight, on the beautiful parlor floor of Lewis Hall, was one of the most delightful events of commencement week in Gambier. The year just closed is the second of the institution. The enrollment of 60 pupils from 13 States is the best evidence of the broad basis and attractive character of the school.

SOUTH CAROLINA.

Summary of statistics: Clergy canonically resident—bishop 1, priests 42, deacons 3.—46; candidates for priest's orders, 3; candidates for deacon's orders, 2; ordained—priests 2, deacons 2; number confirmed, 320; parishes and churches in union with the convention 55, not in union 4; missions organized 6, unorganized, 12; families reported, 1,980; whole number of souls, 8,026; Baptisms—infants 382, adults 43—425; confirmed, 264; marriages, 102; burials, 236; total of communicants, 4,431; Sunday schools—teachers 342, pupils 2,510; Contributions, \$74,015.13.

The Rev. J. H. M. Pollard has furnished the following summary of the Church work among the colored people of the diocese for the current year:

St. Mark's church.—Baptisms, 24; Confirmations, 1; communicants, 304; burials, 14; marriages, 6; Communions, 65; services, 229; Sunday school teachers, 26, scholars, 263; whole number of souls, 622; and contributions, \$3,639.18. Debt, including balance on notes, from the cyclone of 1885, \$1,650.

Church of the Epiphany, Summerville.—Baptisms, 3; Confirmations, 6; communicants, 38; burials, 1; Communions, 12; services, 92; Sunday school teachers, 4, scholars, 24; whole number of souls, 56; and contributions, \$115.72. Debt, \$175. The Rev. E. N. Hollings officiates in this church three Sundays in every month.

St. Andrew's chapel, St. Andrew's parish.—Baptisms, 8; Confirmations 15; communicants 71; burials 12; Communions, 11; services, 32; whole number of souls 207; and contributions, \$133.41. The Rev. E. N. Hollings officiates in this church one Sunday in every month. There is no Sunday school organized, as the church is about eight miles from the city, and it is too expensive to send teachers over every Sunday, and there is no competent person for that work in the congregation. When the Bishop visited the church for Confirmation, in March, he had to robe in the open air, as the church is without a vestry room.

MISSOURI.

NEOSHO.—Some years ago a few services of the Church were held in this beautiful and picturesque town, but no permanent foothold was gained. In June the Rev. M. M. Moore, Dean of Springfield, Mo., visited the place and held services for four days and nights after the manner of a Mission, in the Presbyterian house. Three children and two adults were baptized, and on Friday the Bishop made a visitation and confirmed six women and three men,

representing the best elements of the town. The work was organized by the Bishop as St. John's Mission; he appointed a committee of five gentlemen, with Mr. W. F. Page as warden. A ladies' society was organized to work for the support of the mission. There are about 20 communicants here now, and in connection with adjacent points, there is a promising field for work.

SPRINGFIELD.—Bishop Tuttle visited St. John's parish, at Morning Prayer, June 30th, and confirmed nine persons, two of whom were for Christ church. This is the second Confirmation in this parish since January. At night the Bishop visited Christ church and preached. As the parish is for a short time without a rector, there were no persons to be confirmed at this service.

MILWAUKEE.

The annual meeting of the Diocesan Branch of the Woman's Auxiliary was held in St. James' church, Milwaukee, Friday, June 21. The Holy Communion service began at 10 A. M., Bishop Knight being celebrant, assisted by the rector. The Rev. Dr. Clinton Locke, of Chicago, preached an interesting sermon on "Domestic Missions." The music was admirably rendered by 12 young ladies of the parish, and the alms were devoted to the general work of the auxiliary. At noon the Woman's Guild served an elegantly appointed lunch to the large number of clergy and Churchwomen in attendance from all parts of the diocese. At 1:30, a business meeting was held with the rector in the chair. The Bishop made a brief and timely address; the secretary's report gave account of 40 missionary boxes valued at \$1,548.43, and of cash contributions in addition aggregating \$287.05. Valuable papers were then read on Indian Missions, by Mrs. Winfield Smith; the Freedman, by Miss Gettner; Japan, by Mrs. Kellogg Sexton; Madagascar, by Mrs. D. S. Wegg. Helpful addresses were also delivered by the Rev. D. A. Sanford, formerly of Rosebud Agency; and the Rev. A. George E. Jenner, of North Platte, Neb. At 3 P. M., the women met alone, and were addressed by Miss Sears of Eau Claire, who made a strong appeal for help for a mission in that city. The following officers were then duly elected: *President*, Mrs. C. F. Knight; *first vice-president*, Mrs. Wm. Harding; *secretary*, Mrs. L. R. Durant; *treasurer*, Mrs. A. A. Bartlett.

OCONOMOWOC.—The corner stone of the new church for Zion parish was laid by Bishop Knight, and the Rev. F. W. Webber, rector, assisted by a large number of clergy, on Monday, July 1. The procession was formed at the rectory, and, after the hymn was sung, the rector gave briefly, a history of the parish, naming those under whom the work had been carried on, since 1851, closing his remarks with some encouraging words as to the present work, and bright hopes for the future. The rector was followed by the Bishop, who made a brief address, speaking earnestly of our privileges and opportunities, in the work for the Master. After the service, an informal reception was held under the trees in the rectory yard, and a luncheon was served. Many visitors were present at the service, and altogether a very encouraging start has been made towards raising up a house to the glory of God, after the pattern of that not made with hands, eternal in the Heavens. It is noted with pleasure, that a change in the name of this parish is contemplated, the in-

tention being to use the name of one of the saints.

NORTH CAROLINA.

RALEIGH.—St. Augustine's church has a double mission, in that it serves as a parish church for the colored people of Raleigh, and as a place of worship for the students of St. Augustine's Normal School. At a recent Confirmation Bishop Lyman confirmed 16 persons, of whom three were from the parish and 13 were students of the school. The students came from all parts of North Carolina, some of them from other States, and many of them receive their first impressions of the Church and her doctrines, from the daily services in the school chapel, and from the Sunday services in St. Augustine's church. The Bishop, on his recent visitation, expressed himself as greatly pleased with the changes in the church during the past year, the interior having been adorned with Scripture texts, and an oak altar and credence having replaced those of painted pine, while the exterior has been painted and the grounds enclosed. The Lenten offering of the children of the Sunday school, all of whom are very poor, amounted to \$13.83 and was sent to take its part in the general missionary offering from the Church's children. At the early Celebration, at 7 o'clock on the morning of Ascension Day, 25 communicants were present, most of whom walked two miles in order to be present at the service. The Rev. Dr. Sutton and the Rev. A. B. Hunter are in charge of this work, and will have the assistance among the colored people of Mr. Henry B. Delaney, whose ordination to the diaconate is mentioned elsewhere.

INDIANA.

LIMA.—The dedication of the new buildings erected to accommodate the present goodly number of pupils at the Howe Grammar School and provide for further expected increase, was a pleasant occasion. The buildings form a beautiful pile of Gothic architecture. They are comfortable, convenient, and appropriate in every particular, equal to anything of the kind in the land. All of this, together with a patronage that makes the school self-supporting, has been accomplished in five years. The services of dedication were a celebration of the Blessed Sacrament, processions and prayers, together with an address by the Rev. Dr. Fair of Grand Rapids. Prayers for the benefactors of this noble foundation—the Howe family of Lima—were earnest and emphatic, coming from the full heart of the many visitors and patrons who were present. The Rev. C. N. Spalding has been the rector of the school from its institution, and his rectorship has been one of the great factors contributing to its success.

CONNECTICUT.

WATERTOWN.—A gathering of members of the Brotherhood of St. Andrew was held on Sunday, June 30th. Every chapter in the State had been invited, but only four were represented, besides that of Christ church, Watertown, which is by far the largest in the diocese. Holy Communion was administered at 9:30. The sermon in the morning was preached by the Rev. J. L. Parks, S. T. D., of Middletown, Conn. The afternoon was given to (1) a devotional meeting, (2) a Bible class, conducted by Mr. H. H. Sill, and (3) a conference upon methods of work. At Evening Prayer, addresses were made by the rector, the Rev. H. N. Cunningham, and Messrs. H. A. Sill, and C. J. Wills, members of the council of the

Brotherhood. The gathering was in every way a success and cannot fail to be fruitful in results. The stamp of the members of the order present conclusively proved that earnest, aggressive Christianity is to be found among the strongest and ablest of our young men.

HARTFORD.—Class Day exercises of Trinity College occurred June 25th. The literary programme in the afternoon on the campus, consisted of the opening address by the class president, Abel Millard, Jr., of Brockton, Mass.; the oration of the day by Willard Scudder, of New York City; the poem by Fred'k. F. Kramer, of Denver, Colo.; the tree oration by Chas. H. Remington, of Janesville, Minn.; the presentation by Samuel F. Jarvis, Jr., of Brooklyn, Conn.; and the epilogue by Lucien F. Sennett, of Auburn, N. Y.

The alumni met on Wednesday, June 26, Mr. J. H. S. Quick of Chicago, president, in the chair. There was no election of officers of the association this year. A minute was unanimously adopted in memory of the late Professor Brocklesby, for 40 years professor and for seven years professor *emeritus* of Trinity College. The report of the work of the college during the past year showed 40 new students admitted and the whole number of names on the roll, 119, the largest number since the foundation of the college. Of the 119, 105 have been actual communicants during the year. The whole number of volumes in the library is 30,235, a gain of more than 10,000 in the last seven years; there are also about 20,000 pamphlets.

On Thursday, Commencement Day, prayers were said in Christ church at 10:30 A. M., after which the following orations were delivered by members of the graduating class, at the Opera House: Salutatory in Latin, Joseph Wm. Fell, of Bristol, Conn.; "The Relation of the Individual to Forms," by Chas. H. Remington, of Janesville, Minn.; "Michael Angelo and the Heroic in Art," by Reuel C. Tuttle, of Windsor, Conn.; "The Faith and the Zeitgeist," by Francis G. Williams, of Norwalk, Conn.; "The Constitution and the American People;" and Valedictory Oration, by Willard Scudder, of New York City.

The degree of LL. D., was conferred on Chas. Jeremy Hoadley, librarian of the State of Connecticut, and that of D. D., on the Rt. Rev. Boyd Vincent, Assistant Bishop of Southern Ohio, the Rev. Hall Harrison, of Ellicott City, Md., and the Rev. Alex. Mackay-Smith, Archdeacon of New York.

The amendment to the charter, granted by the General Assembly of the State at its late session, was accepted, providing in effect for the repeal of the provision that the Bishop of Connecticut should be president of the board of trustees with the title of chancellor. The office of chancellor continues, however, to be provided for by statute and Bishop Williams still holds the statutory office.

SPRINGFIELD.

DECATUR.—St. John's church is too small to accommodate the people who usually seek to worship there. Sunday, June 30th, so great was the throng who sought to hear the eloquent Bishop, that many could not enter the church and turned away much disappointed. Even the aisles and sacristy were filled with eager listeners. After Matins had been said, Bishop Seymour delivered the sermon, taking for his text St. Luke xiv; 16 21. It was a masterly

arraignment of the materialism of the world as a hindrance to spiritual life and spiritual development. The three classes of excuses in the text were analyzed, and their insufficiency and sin were clearly shown in the light of the merciful and persuasive invitation of the Gospel. A large class was presented by the rector for Confirmation. The charge of the Bishop to the candidates will not soon be forgotten. He commended them to the care of the great Head of the Church, and urged upon each the necessity of personal holiness and entire consecration to Christ. The early Communion, celebrated at 7 A. M., was attended by a large number of communicants. The Bishop acted as Celebrant, assisted by the rector, the Rev. M. M. Goodwin. Vesper services at 6:30 P. M., with the benediction by Bishop Seymour, fittingly closed the second Sunday after Trinity.

MASSACHUSETTS.

St. Paul's, Beachmont, and St. John's, Winthrop, constitute one cure under the charge of the Rev. H. Gaylord Wood. The field included in this cure embraces two townships—Winthrop and Revere. Both places are well-known and well-frequented summer resorts, increasing the population during the summer months by about 2,000. The permanent residents in both townships number nearly 7,000, and are gathered chiefly in four centres—Winthrop, Beachmont, Revere, and Crescent Beach. A very neat and inexpensive church, built entirely from plans furnished by the rector himself, has been built, and is in constant use, in Beachmont. One will be completed this summer at Winthrop, at an outlay of \$2,100, of which amount, \$1,400 is on deposit in the bank. The rapid growth of the people will require the erection of a church, within the next five years, at both Crescent Beach and Revere. People from both places attend the Beachmont church. The field is new to the Church, and the success of the work is largely due to the hard-working rector's single-handed efforts for the planting of the Church where, previous to his taking up the work, her voice was not heard.

LYNN.—The Rev. E. B. Schmitt, who, for the past three or four years, has been the assistant minister of St. Stephen's church, having accepted an unanimous call to the rectorship of Trinity church, Norwich, Conn., was tendered a farewell reception by the members of St. Stephen's parish, on the evening prior to his departure for his new charge, when he was presented with a purse of \$100, as a small token of the esteem and appreciation in which he was held by the parish. Mr. Schmitt had full charge of St. Stephen's during the absence of the late rector, the Rev. Dr. Norton, in Europe last year.

SOUTHBOROUGH.—St. Mark's Academy, a school for boys, closed its 23rd year on June 25th. The graduating exercises were held in the school room, when prizes were awarded to those who had earned them by hard and faithful work. The Founder's Gold Medal was awarded to Archibald R. Tisdale, who also received the scholarship prize for the sixth form. The Fearing Cup and 20 other prizes were awarded for spring sports. Diplomas were granted to a class of ten graduates.

WOOD'S HOLL.—The consecration of the church of the Messiah, took place on July 2nd, Bishop Paddock officiat-

ing. Wood's Holl is beautifully situated in the Old Colony portion of Massachusetts, Martha's Vineyard being directly opposite. It has been for some 30 years the summer resort of Mr. James Story Fay of Boston, and now in gratitude to God for many mercies and blessings, Mr. Fay has erected this building. It is rarely the case that a new church can be spoken of as being almost faultless, but here the architect, Mr. W. P. Wentworth of Boston, has done his work so well that it would be hard to improve it by making changes. The building is of the native stone, variegated in color. Some of the pieces are of great size, while the fact that the spire is of stone to the top, gives the whole structure a thoroughly solid look. The style is early English, a simple Gothic. This beautiful church takes the place of a wooden one which has long served the purposes of the congregation. The new church seats over 300, and is finished inside with oak and hard pine. The completeness of the whole structure in all of its details makes it a model church. The interior furnishings are almost without exception, gifts from friends of the parish. The magnificent altar was presented by Mrs. Marion Foster; the lectern was given by Mr. Francis C. Foster; the organ, built by Hutchings, of Boston, was paid for by the ladies of the parish; the pulpit is a memorial to the late Rev. Charles M. Nicholson; the chancel and furnishings are the gift of Mr. and Mrs. J. S. Fay, Jr.; the windows were given by Miss Sarah B. Fay; the front window by Mrs. Elizabeth Fay; the altar cross by Mrs. Martha W. Parsons, of Brookline; the brass alms-basin, by the Rev. G. S. Converse, of Boston Highlands. The cost of the church alone amounted to over \$30,000. The Rev. Messrs. Neild, Little, Pine, Converse, Learoyd, Dr. Shinn, and others took part in the services. The sermon was preached by the Bishop. The ordination of a deacon took place after the consecration, and two Confirmation services followed, one to accommodate a candidate from a distance, and the other at night, at the regular service. The music was rendered by the vested choir of St. John's church, Boston Highlands, Mr. Frank Wood, organist. The visiting clergymen, choristers, and guests, were hospitably entertained.

MARYLAND.

The National Association of the Deaf-Mutes met June 26th, 27th, and 28th, at the college, Kendall Green, Washington, D. C. A statue to Thos. Hopkins Gallaudet was unveiled on the first day. Orations and interesting addresses were delivered by deaf-mutes. On the Sunday following, 30th, a service for the delegates and others was held at St. John's church, by the Rev. W. A. Leonard, D. D., and the Rev. A. W. Mann. Many of the regular congregation were present.

PITTSBURGH.

CITY.—At St. John's church, on Butler St., an effective chapter of the Brotherhood of St. Andrew's has just been organized under the most promising circumstances; 25 charter members signed at the first meeting, which was the largest single enrollment in the diocese. The meeting was an enthusiastic one. Addresses were made by Messrs. Leslie, Schoemaker, and Cornelius. Since the meeting, 12 more have been enrolled, making a membership of 40. This makes the sixth chapter established in the city.

TRINITY COLLEGE IN CAMP

The faculty, alumni, and undergraduates of "Trinity" to the number of nearly 200, have recently been enjoying the princely hospitality of Mr. Robert H. Coleman, at Mt. Gretna, Pa. A special through train of six cars left New York at one o'clock, June 28th, and arrived in camp the same night, bringing the nucleus of the campus. Every one on arrival was given the silver souvenir camp-button, which served as a pass on the "Narrow Gauge" and "Cornwall and Lebanon" Railroads, to Mt. Gretna Park, and in fact everywhere any one wanted to go. It has been proposed that conductors and ticket takers all over the country should be instructed touching the merits of this button. Special trains took the guests to points of interest in the neighboring region, the top of the mountain "Gov. Dick," the ore beds, the Pennsylvania Steel Works near Harrisburg, the Colebrook blast furnaces, etc. In spite of frequent showers, plenty of base ball was squeezed in between times. The "Trinity boys" "did up" Mr. Coleman's Cornwall nine by a score that would not look well in print, and "downed" the University of Pennsylvania ten to nothing. Lafayette however, was just too much for Trinity in a ten inning game. Two other games against the colleges above named, both of which started out favorably to Trinity, were cut short by rain. In the evenings the Lebanon "Perseverance Band" and the "Trinity Glee Club" entertained the camp and many friends in the neighborhood. The "Wild West Trio," "The Faculty Song," "The Museum," and "There's only room for one," called out repeated peals of laughter, and were fine examples of college song and extemporaneous wit. On the night of the 3rd, there was a grand display of fire-works at Cornwall, and on the night of the 4th, Lake Conewago was illuminated.

All the arrangements of the camp were most complete and carried out regardless of expense. The tents were those used by the officers of the National Guard, and under each was a good floor to keep out dampness. On Sunday, extra trains were run to carry those attending the re-union back and forth from camp to St. Luke's church, Lebanon, of which the Rev. Mr. Hare is rector. Bishop Rulison preached. It is unnecessary to say that the service and sermon were all that could be desired.

PERSONAL MENTION.

At its centennial, the 27th ult., the Rev. R. W. Lowrie, M. A., was admitted to the degree of D. D., by St. John's college, Annapolis, Md.

The address of the Rev. E. B. DeBeaumont is changed from Nashotah, Wisconsin, to 237 West 40th street, New York City.

The address of the Rev. Louis C. Washburn, St. Paul's, Rochester, N. Y., for the months of July and August will be in care of Brown, Shipley & Co., London, Eng.

The address of the Rev. Joseph A. Ticknor is changed from New Marlborough, Mass., to West Claremont, N. H.

The address of the Rev. B. F. Fleetwood, S. T. D., is changed to Waterman Hall, Sycamore, Ill.

The Rev. Dr. James, recently of Dardanelle, Ark., will take charge of the mission at West Plains, Mo., in connection with Mammoth Spring, Ark., September 1st.

The Rev. F. M. Kirkus has resigned as assistant in St. Anne's parish, Annapolis, and will go to New York to the Theological Seminary to pursue his studies preparatory to taking priest's orders.

The Rev. T. C. Foote, a professor of Racine College, Wisconsin, entered upon his duties on June 30th, as temporary assistant to the Rev. J. S. B. Hodges, of St. Paul's church, Baltimore, Md.

The Rev. Clarence Buel has resigned his position as assistant minister in St. Luke's church, New York City, to take effect October 1st. His address until that date will be No. 1 East Ninth Street New York City.

The Rev. W. N. Ackley, for fifteen years rector of St. Mark's church, Warren, R. I., has entered upon his duties as rector of St. Peter's-by-the-sea,

Narragansett Pier, R. I. Please address him accordingly.

The Rev. Thos. Stafford's post office address is changed from Palestine, Tex., to Huntsville, Tex.

The Rev. Herman S. Duhring has accepted his election to be superintendent of the "Protestant Episcopal City Mission" Philadelphia, Pa.

The Rev. F. W. Bartlett, rector of St. John's church, Williamstown, Mass., and instructor in Hebrew at William's College, has received the degree of Doctor of Divinity from Union College.

The address of the Rev. Geo. W. Hinkle is changed from Cascade, Colo., to Trinidad, Colo.

ORDINATIONS.

At the church of the Messiah, Woods Holl, Mass., July 2nd, Bishop Paddock ordained to the diaconate Mr. Shields, formerly a Baptist minister. The candidate was presented by Dr. Shinn.

On St. Peter's Day, in the cathedral, Portland, Maine, Mr. A. Allerton Murch was admitted to the diaconate by the Bishop of the diocese. The sermon was preached by the Rev. Chas. T. Ogden, who also presented the candidate. Mr. Murch has been assistant in St. John's school, Presque Isle, for the past year and was formerly a Congregational minister.

On June 7th, in St. Augustine's church, Raleigh, N. C., by the Bishop of the diocese, Mr. Henry B. Delaney was ordained deacon. It is expected that he will for the present continue his work as a teacher in St. Augustine's School, while giving himself also to parish work among the people of his race in Raleigh. Years ago he was induced by the late Rev. Dr. Thacker of Florida, to leave his trade, and become a postulant for Orders, and now after years of hard study, and careful proof of his work, he has attained the object of his desires, and much fruit is expected from his work for the Church among his people.

At Christ church, St. Paul, Minn., on the morning of the second Sunday after Trinity, June 30th, the Rt. Rev. M. N. Gilbert ordained to the diaconate James Biddle Halsey, Charles Edgar Haupt, Charles Carter Rollit, Charles Azel Sherman, and Francis Willis, Jr., all of the graduating class of Seabury Divinity School, and Arthur Russell Taylor of the middle class. Bishop Walker, of North Dakota, ordained to the diaconate Abijah Alexander, of the graduating class. The following deacons were advanced to the priesthood by Bishop Gilbert: the Rev. Wellington McVettie and the Rev. Alexander J. D. Kuehn; by Bishop Walker, the Rev. John Trenaman. The following priests united in the laying on of hands: the Rev. Drs. J. S. Kedney, J. Macbride Sterrett, E. C. Bill, the Rev. Profs. Wells and Poole, the Rev. Messrs. G. C. Tanner, H. G. Sheridan, and C. D. Andrews. Although the service was necessarily complicated and long, it was most impressive throughout. Bishop Walker preached a scholarly and powerful sermon from Malachi 1: 6-7. The choir sang very beautifully the anthem, "Send out Thy Light" (Gounod); "In humble faith and holy love" (Garrett) for the offertory; also "Praise ye the Father." Bishop Walker intoned the choral Litany. Bishop Gilbert was Celebrant.

THE VERY LATEST NEWS.

The press of Chicago is noted for its news-gathering propensities, but it must look to its laurels. The star of newspaper enterprise is traveling westward. Indeed, it has already reached the shores of the Pacific. A San Francisco paper makes the following announcement and "no other paper has the news":

"It is stated that in Chicago there are twenty-nine churches of the Protestant Episcopal persuasion, and there are no two alike in doctrine, discipline or worship."

This is "news" indeed, and we can do nothing but stare at it in astonishment, and employ as many exclamation points as the printer can spare—! ! ! !

Having regained our breath, we will try to contemplate this marvellous announcement with becoming gravity. Twenty-nine churches of "the Protestant Episcopal persuasion" in Chicago, are in the habit, Sunday after Sunday, day after day, of repeating the Apostles' or Nicene Creeds, and "no two are alike!" That is to say, in St. James' one thousand voices unite in those ancient formularies of doctrine, but only two hundred in St. Luke's. You see the difference. Sad, isn't it? As for discipline, the rubrics and canons pertaining thereto and controlling every priest and parishioner in Chicago, are sometimes printed in red ink and sometimes in black; sometimes they are enforced by rectors and sometimes the Bishop steps in and has his say. What a miserable mess of confusion worse confounded all this is! Then as to the matter of worship, there are enforced forms of Morning and Evening Prayer, Eucharistic, Baptismal, and Confirma-

tion Offices, which are rigidly observed by all the twenty-nine, but some of the Prayer-books containing them are large, some small, some bound in boards and some in morocco, some with crosses on them and some with crowns. All the people say "Our Father," but some with whispered utterance (the more's the pity) and some *cum ore rotundo*. A state of Babel confusion well worthy of being "made note of" by the enterprising reporter of the Golden Gate!

Now, good reader, you will wonder how such an absurd statement could ever have got into print. We can tell you. A Roman Catholic paper which expends much ammunition in pegging away at our "persuasion," week after week, recently printed an article on our supposed differences, which was as absurdly untrue and unjust as religious acrimony could make it; and the San Francisco writer boiled it down into the above paragraph.

The true Catholic Church is not a paper of pins. She does not aim at that kind of uniformity, but she does better—she achieves substantial and real unity in all things essential, while allowing a small margin of diversity in things not essential. There is not in this land a Christian body so truly homogeneous as the "Protestant Episcopal persuasion." A New York rector may preach heresy in regard to the Incarnation, and another may indulge in ritualistic excesses, but such persons no more disturb the inherent oneness of the Church in doctrine, discipline and worship than one swallow makes a summer.—*The Diocese of Chicago*.

BOOK NOTICES.

ENGLISH COMPOSITION. Adapted to the wants of High Schools, Preparatory Schools, and Academies. By Alfred H. Welsh, A.M. Chicago: John C. Buckbee & Co. Price, 50 cents. Cloth.

We cannot imagine anything more admirable in its way than this little text book. Though it is small, it is not designed for small children. It leads on from easy exercises to points of style in discourse, and sets the pupil to doing what is taught. The author proceeds upon the principle that to learn to write, the pupil must write. There are some college graduates, perhaps some editors, who might derive benefit from a thorough drill in this manual.

THE HISTORY OF THE ROMAN REPUBLIC. Abridged from the History by Professor Mommsen, by C. Bryans and F. J. R. Hendy. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.75.

Few readers in these days, even few college students, can command the time to read the full text of this "prince of Roman historians." This admirable abridgment has the flavor of the original, and is within the range of time and money that the average reader can afford. It is to be regretted that economy of space has caused the omission of a chapter on literature, art, etc. The history extends from the earliest period to the monarchy of Julius Cæsar.

THE CENTURY. Illustrated Monthly Magazine. November, 1888 to April, 1889. New York: The Century Co.; Chicago: A. C. McClurg & Co. Price \$3.00.

This bound volume of half a year of *The Century* is of more than usual interest, containing as it does the centennial number (April), the most momentous events in the life of Lincoln, and special papers and series of unique character and permanent value. Bound in handsome old gold cloth, and containing nearly a thousand pages with half as many illustrations, the book is an ornament and a treasure worthy of a place in every well-kept house.

ILLIAN: or The Curse of the Old South Church, Boston. A Psychological Tale of the late Civil War. By Chaplain James J. Kane, U. S. N. Philadelphia: J. B. Lippincott Company. Pp. 367. 1889.

Mr. Kane has made an interesting story for readers of a certain kind. His book contains a narrative of a great crime, and the punishment meted out to the guilty. The "psychological" part is curious, and adds to the story a somewhat novel element. The person after whom the volume is named, is "Miss Ilian Mordina, head of the secret service, Confederate Government, Southern Department."

THE COUNTER REFORMATION. By Adolphus William Ward, Litt.D. New York: Anson D. Randolph & Co.; Chicago: S. A. Maxwell & Co. Price, 80 cents, cloth.

This number of the admirable series, "Epochs of Church History," discusses a movement little understood by the average reader, whereby the Church of Rome, as Macaulay says, having lost a large part of Europe, not only ceased to lose, but actually regained nearly half of what she had lost. The rise, progress, and results of this movement are traced with clearness and precision. The work may be commended as the best summary of the great reaction in the Roman Communion, which followed the tremendous defection brought about by the Protestant Reformation.

THE PARABLES OF THE OLD TESTAMENT. By Alfred Barry, D.D., D.C.L., Lord Bishop of Sidney. London: S. P. C. K.; New York: E. & J. B. Young & Co. Price, \$1.20.

The author modestly says that his work has no claim to originality, that it addresses itself to simple readers, is merely a help to Bible reading. It is, to our mind, a valuable help and one that should be thankfully accepted, especially by the laity who have not access to a large collection of books illustrative of Bible teaching. The richness of comparison, allegory, fable, and symbol in the Old Testament is strikingly set forth and elucidated. Especially noteworthy is the tracing of the preparatory teaching of the older Scriptures as leading up to the later and complete revelation in our Lord Jesus Christ.

THE ART OF BREATHING, as the Basis of Tone Production. A book indispensable to Singers, Elocutionists, Educators, Lawyers, Preachers, and to all others desirous of having a pleasant voice and good health. By Leo Kofler, 28 West 23rd Street. New York: Edgar S. Werner. Price \$2.00.

Some years ago we read with interest and commended in these columns, "The Old Italian School of Singing," by this author, the organist and choir-master of St. Paul's, Trinity parish, New York. The book before us is a revision of the former, which is out of print, and an adaptation to a wider field. Indeed, it is scarcely more valuable to the singer than to the speaker. Mr. Kofler is an authority to be trusted, and he has made his work exceedingly clear and interesting. His method is undoubtedly the right one. All public speakers and singers should have the book.

THE RIVERSIDE LIBRARY FOR YOUNG PEOPLE. No. 1. The War of Independence. By John Fiske. No. 2. George Washington. An Historical Biography. By Horace E. Scudder. Boston and New York: Houghton, Mifflin & Co. Price, 75 cents each.

Messrs Houghton, Mifflin, and Company have begun, under the above title, a series of books designed especially for boys and girls who are laying the foundation of private libraries. The great subjects of history, biography, mechanics, travel, natural history, adventure, and kindred themes will form the principal portion of the library. Fiction will not necessarily be excluded. The books will be illustrated whenever the subject treated needs illustration, will be uniform in size, containing from 200 to 250 pages each, will be strongly

and attractively bound in cloth, and sold at the price of 75 cents a volume.

SCRIPTURES, HEBREW AND CHRISTIAN. Arranged and edited as an Introduction to the Study of the Bible by Edward T. Bartlett, D. D., Dean of the Protestant Episcopal Divinity School in Philadelphia, and John P. Peters, Ph. D., Professor of the Old Testament Languages and Literature in the Protestant Episcopal Divinity School, Philadelphia, and Professor of Hebrew in the University of Pennsylvania. New York and London: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Vol. II. Price \$1.50.

The Bible itself, under the hands of thoroughly competent translators and editors, is here made to tell its own story. Parts which in the Holy Scriptures are widely removed, while relating to the same period or event, are here brought together and made to constitute a continuous and lucid narrative. Twenty-five books of the Old Testament are used in this volume; the selections taking the widest possible range. Besides the narrative portions, selections are given from the prophetic and poetical books, the whole constituting, as the author says, "an introduction to the study of the Bible."

MOSES AND HIS RECENT CRITICS. Edited by Dr. Talbot W. Chambers. New York: Funk and Wagnalls. 12mo., pp. 413. 1889.

In this volume we have twelve essays or discourses on Pentateuchal criticism and its results. They come from men of note: the chief denominations in America, with one also from Prof. Gardiner of our Theological Seminary at Middletown, Conn., and another from Prof. Streibert, of Gambier, Ohio. They are all in the interest of what may be called "orthodoxy," or the system of interpretation which the Church steadfastly holds and sets forth in her standards of doctrine. Prof. Gardiner shows that "the Hebrew religion is not a natural development;" Prof. Green of Princeton, well known by various contributions to this department of learning, discusses "Pentateuchal Analysis;" Prof. Bissell, of Hartford, Ct., gives a capital "Analysis of the Codes;" Prof. Osgood of Rochester, N. Y., presents "A Reasonable Hypothesis of the Origin of the Pentateuch;" and, without specifying particularly, we may say in general that each of the others not here named furnishes matter of interest and value to general readers as well as to students. Dr. Chambers' "Introductory Historical Sketch of Pentateuchal Criticism" will prove helpful to the reader before entering upon the several essays which follow. The volume as a whole is well timed, and we doubt not will do good.

RICHARD HENRY WARREN, organist of St. Bartholomew's church, New York, has inscribed to Bishop Potter a very ornate *Te Deum* in the key of E flat, which is issued from the publishing house of Novello, Ewer & Co., in octavo; price, 20 cents. Only strong and well-trained choirs can make use of it. It is in open score and commences with a fine, but rather lengthy, introduction for the organ. The verse, "We therefore pray Thee;" is for alto solo; "Vouchsafe, O Lord," treble solo voice, with quartette accompaniment; and "O Lord, have mercy upon us," is set for four solo voices accompanied by four-part chorus. The instrumentation throughout, is a prominent feature, and very masterly.

We are glad to learn that the Rev. Dr. J. A. Spencer is preparing a memoir of his life and times, entitled: "Memorabilia of Sixty-five Years." It will give reminiscences of many prominent Churchmen with whom Dr. Spencer has come in contact during this period, and promises to be rich in material illustration of the growth and progress of the Church. Three hundred subscriptions at \$1.50, must be secured before the book can be published. Address the author, Passaic, N. J.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

The Living Church.

Chicago, Saturday, July 13, 1889.

SUBSCRIPTION, - - - - - ONE DOLLAR PER YEAR.

(If not paid in advance, \$1.50.)

ADVERTISING RATES PER AGATE LINE, - - - 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed, and if one is requested, a postage stamp must be sent with the request. It requires from two to three weeks to make a change in the label.

FOREIGN.—Subscribers in England will please note that 6s-4d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

EXCHANGE.—Personal checks on country banks will only be received at a discount of ten cents.

Address THE LIVING CHURCH.

162 Washington St., Chicago, Ill.

REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

By request we publish in this issue a portion of a sermon preached fifty years ago by Bishop McIlvaine. Our thanks are tendered to the Rev. Dr. Bolles for the copy, of which probably there is no other in existence.

REFERENCE was made in this column, last week, to a compilation of original poetry to be taken from the pages of this journal. It should have been added that not nearly all the poetry published in these ten years can be included. Only such as is best suited to the editor's use will be selected.

WE have been much interested and pleased by an autograph letter forwarded by courtesy of the U. S. Consul in Demerara, British Guiana, of the Primate of the Church in the West Indies, and the oldest bishop by consecration in the Anglican Communion. The good Bishop says of THE LIVING CHURCH: "I return the papers you were good enough to send to me, with many thanks. The Church intelligence is exceedingly interesting and the cheapness is marvellous."

THE LIVING CHURCH has decided to offer a prize of \$100 for the best original serial story of about thirty thousand words, to be published in fifteen successive issues, filling about one page in each issue. The copy must be on hand early in November, 1889; publication to begin as soon as practicable thereafter. The prize story should be written for adult readers, not for children. Only subscribers of THE LIVING CHURCH are entitled to compete for this prize. The editor reserves the right to reject all MSS. offered, if none is found to meet his requirements. He will gladly publish, by consent of the authors, such other stories as are acceptable, though not receiving the prize. The full name and address of the author should be written at the head of first page of copy; no paper larger than letter size should be used; it should be written on one side only, folded one way, and not rolled. We hope to call out a lively, interesting story,

not altogether secular in tone, yet not of the traditional Sunday school variety.

The Church of To-Day has not succeeded in finding anything in the Prayer Book which quite suits the Johnstown disaster, but it has discovered the prayers for "Fair weather," "In time of dearth and famine," and "In time of great sickness and mortality," and has been struck with the "harsh doctrine" contained in them. The editor scorns, from his lofty point of view, to enter into a discussion of this doctrine, but pronounces it obsolete, and declares that it "no longer expresses the mind and heart of the Church." Now what is this doctrine which our contemporary calls obsolete? Why simply this, that we are to account temporal calamities and sufferings as chastenings for our sins. In other words it is the doctrine that the divine moral law is supreme; that the physical universe and the moral government of mankind are not carried on upon independent plans, without any relation to each other, so that they might be supposed to be under the control of different gods, as some of the ancient gnostics thought. Thus the calamities and misfortunes that befall individuals or communities are not mere matters of chance, whatever they may seem to our limited sight, but are connected with the moral government of the race. What better lesson can any community learn from dreadful catastrophes than to reflect upon their sins and arise from their tribulations with the sense upon them of the chastening of a Divine Hand and the determination to make the service of God the first aim of all associated life? What better lesson can sickness or sorrow bring to any individual than that he should regard it as no more than his sins have deserved, and be impelled to make new resolutions to live nearer to God?

Of course there is a counter truth to this. It does not follow because of the relation of physical evil to moral discipline that we are warranted in pronouncing that those who suffer are "sinners above all others." The very contrary may be the case. To pronounce such judgments is distinctly un-Christian. The true lesson for those who witness distress in which they are not directly partakers, is to accept it as a warning of what they themselves deserve. Our Lord rebuked this tendency to judge the moral condition of others by the misfortunes that befall them, when it showed itself among His disciples. Nevertheless He did not allow them to go without their own moral lesson. Doubtless the Galileans whom Pilate slew were sinners; doubtless

the same was true of those upon whom the tower of Siloam fell, but not sinners above all others; "I tell you, nay; but except ye repent, ye shall all likewise perish." That temporal calamities have a moral side, and that practically they are a call to repentance, cannot be safely denied. This principle is deeply engrafted in the Prayer Book. To eliminate it, we should have to revise most of the prayers and addresses in the Visitation of the Sick, as well as the occasional prayers to which reference has been made.

DISFRANCHISEMENT OF DIOCESES.

The Bishop of Colorado is well known as one of the most thoughtful of our chief pastors. His words upon the vexed question of the "basis of representation in General Convention" are worthy of attentive consideration. He draws attention to a principle of the utmost importance: "There is something more important to be represented than mere numbers or pecuniary ability. *Great areas of country, with manifold and all-important interests, with the potentialities of future development*—these require recognition and representation. *The vast missionary dioceses have too little influence in our Church legislation*" (italics ours). He then proceeds to speak of the considerations to which THE LIVING CHURCH has drawn attention hitherto; the danger of plutocracy in the Church as in the State; that "representation according to wealth means the subordination and loss of the missionary idea and of missionary power;" the danger of setting "section against section, the arraying of the strong against the weak, the ignoring of the principle that, in the kingdom of Christ, the weak things of the world have the potency to confound the mighty." Again, he says: "The interests of the Church in these now remote and secondary dioceses will have no unimportant bearing on the future weal of the American Church. There needs to be such equal representation as shall protect these interests." Can our brethren who are pushing this question be blind to the fact that it is arraying sections against each other, that it is drawing a line between East and West? And can it be thought, for an instant, that that is a desirable thing to do?

Meanwhile, most of the arguments that we have seen in favor of the proposed change, are based purely upon the theory of government by popular majorities. In the ecclesiastical sphere this is nothing but an extension of the idea which lies at the basis of Congregationalism, and has never been admitted in the government of the Church at any

period. Again, students of our national politics have long drawn attention to some very vital defects in the American system. One of these is the fact that a large proportion of the people, because they happen to be in the minority, may be entirely without representation, and consequently without any share in the government. Under such circumstances, what becomes of the principle that government ought to rest upon the consent of the governed? A defect of an opposite character arises from the division of the country into States, and is not unfrequently seen in presidential elections. Here we see the working of a system of "proportionate representation" precisely similar to that which it is proposed to introduce in the government of the Church. The number of electoral votes assigned to each State is in proportion to its population. Thus the vote of one populous State may outweigh that of several smaller ones. But it is the majority in any State which controls the entire electoral vote of that State, if it be only a majority of one. It is easy to see, that on this system, while the electoral vote of a large State prevails over the joint votes of several smaller ones, at the same time a large popular minority in the great State added to majorities in the smaller ones, may show, in the aggregate, a considerable popular majority throughout.

We have but to transfer this to the ecclesiastical sphere to see how far such a system is from an ideal of fairness and justice; and to see, moreover, what temptation it would offer to ecclesiastical politicians and managers in the greater centres. The command of a comparatively few votes in the convention of a strong diocese would suffice to off-set the unanimous vote of several smaller ones, and even to set at naught a popular majority. In national politics the only remedy proposed for this is the abolition of State lines in general elections, in order to allow the popular majority to work its will. It is not impossible that some expedient of this kind may be adopted. Will those who at present are urging the Church to forsake her own ancient precedents and model herself upon the lines of a democratic State as the last divine revelation of government, be prepared to advocate this further step, and for the purposes of the General Convention ignore diocesan boundaries? Yet that would seem to be the only logical outcome of the doctrine that the Church ought to be ruled by a majority of the members of a few large dioceses, to whom the great majority of the Church at large would have to submit.

It is not very evident that the

question before us has anything more to do with the rights and privileges of the laity than with those of the clergy, yet it is adroitly insinuated in some quarters that it is, in some special way, a layman's question. This is, of course, with a view to popular effect. But we hold it to be inexcusable to drag into a discussion of this character considerations which not only have no real bearing upon it, but which are calculated to arouse jealousy and suspicion where there is no good ground for them. We have lay representation, and there is no thought in any quarter of disturbing it. If there is anything wrong in our present system, it affects the clergy just as much as it does the laity. Their interests, so far as this matter is concerned, are identical. At the same time we must express our surprise that *The Churchman* should quote as an argument, Acts xv: 23, from the old version, and commit itself to the statement that "it was in the name of the Apostles, elders, and brethren," that the judgment of the council of Jerusalem was delivered." We cannot assume that our contemporary is ignorant that this rendering is now rejected by most critics, including the authors of the revised version, on the testimony of all the great manuscripts and ancient versions, and that we must now read, either "Apostles and the elder brethren" or the "Apostles and elders, brethren." It is undoubtedly implied throughout the passage that "all the multitude" expressed in some form their assent to the proceedings of the council, but this particular verse cannot be taken to prove the point for which *The Churchman* uses it.

THE CHRISTIAN MINISTRY.

A SERMON PREACHED OCT. 29, 1839, AT AN ORDINATION IN GAMBIER,

BY THE RT. REV. CHARLES PETTIT MCLIVAIN, D. D.

"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—*John xv: 6.*

In setting before you the meaning of the text, we shall call your attention to the following heads:

1. The source of authority to exercise the ministry of the Gospel.
2. The object of that ministry.
3. How that object should be pursued.

FIRST, THE SOURCE OF AUTHORITY TO EXERCISE THE OFFICE OF THE MINISTRY.

The fundamental principle, as to authority in the ministry, is contained in the declaration of St. Paul: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." * The plain meaning of which is, that the honor of God's ministry cannot be assumed on our own right, nor conferred by any mere human authority; but he only can be God's minister, who is called of God, as Aaron was called.

* Hebrews v: 4.

Then, if we inquire how Aaron was called, we shall understand how men at the present day are to be called.

In the call of Aaron, there was first his being chosen of God for the office of the priesthood. This occurred, and was made known to Aaron, long before his entrance on the duties of the priesthood. But to be chosen of God, was not to be authorized of God. A second step was necessary to complete the call. Aaron must be visibly ordained by some one [commissioned of God for that purpose; so that although he knew himself to be divinely chosen, yet because of having not been ordained, he esteemed not himself to be a priest, nor attempted to minister in holy things, knowing that to do so would have been a high offence against God. But in process of time, he was visibly ordained by the agency of Moses, whom Jehovah had specially authorized to perform that service. And thus was his call completed, and the full honor and authority of the priesthood were upon him.

Such likewise were the steps by which the first ministers of the Christian dispensation were called to their office. They thought not of any possibility of taking that honor unto themselves. They waited for the call of God; and as in the case of Aaron, their call consisted of two parts; the being chosen, and then ordained. "I have chosen you [said the Saviour] and ordained you."

As in Aaron's case, so in that of the Apostles, there was a considerable interval between the choosing and the ordaining, during which, though it had been told them that they were chosen from the fisheries of Galilee, to be "fishers of men," they never thought of possessing any right to preach or minister in the things of the Gospel. It was not till commission was added to choice, by the express ordination of the Lord, that they were fully called of God to the work of the ministry.

Now, this union of divine choosing to the ministry, and divine ordaining to the ministry, is a standing and perpetual requirement in the Church of Christ. It is required now, just as much as in the days of Christ's ministry on earth, that no man shall take the honor of the Christian priesthood, but he whom Christ, as Head of the Church, hath chosen and ordained to that office. His call, to be perfect, must contain, like the sacraments which he is to minister, these two parts, the outward and visible, the inward and spiritual; the latter being that secret influence of the Holy Ghost upon his heart, whereby he is chosen of God to the ministry; the former being that outward ministerial act by which, when done by an agent whom Christ hath authorized, the candidate is solemnly set apart, commissioned, and ordained to the work.

Precisely on this basis, is the Ordination Office of our Church constructed. In the solemn examination of the candidate by the bishop, before the latter proceeds to the laying on of hands, the first question is the following: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry," etc. This, you perceive, refers to the inward operation of God upon the mind of the candidate, choosing him to the ministry.

The next question refers to the agency of the Church in completing the call:—"Do you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the canons of this Church, to the min-

istry of the same?" wherein the concurrence of the Church with the inward motions of God's Spirit, is recognized as necessary to all rightful approach to her ministry. This concurrence being secured, ordination ensues; and thus the call is ratified, and the candidate becomes "a minister of Christ and a steward of the mysteries of [God."

Now we say that, whenever, in any man, such ordination, administered by rightful authority, is joined with such choosing on the part of God, it may be said of that man, with quite as much truth, as of the Apostles, that Christ hath chosen him and ordained him, and that he is "called of God as was Aaron." But how is this? Is not ordination always [now performed by man? True. And therein it differs circumstantially from that of the Apostles, which was performed immediately by the hands of Christ Himself. But the presbyters of Ephesus, whom Paul addressed at Miletus, were ordained by only human hands, quite as much as are presbyters now; and yet St. Paul declared that the Holy Ghost had made them overseers of the flock of God. So that under the laying on only of human hands, men may receive their ministry from God, if they who ordain them, minister in the Name and by the Authority of God. Give us then the case of an ordination performed in that Name, and by virtue of that authority, and it matters not by how long a line of descent the commission has descended; by how long a chain of communication it is connected with the personal ministry of Christ; if no link be wanting, the last link is as truly fastened upon the throne of God as the first, and he who receives his ministry by such succession, is ordained of Christ and "called of God, as was Aaron."

In regard to that particular line of descent, by which the authority to ordain has been handed down from age to age—the line of succession—I shall go no further in this discourse, than to state, without argument, the doctrine of the Church with which we are connected.

That it is the doctrine of our Church that the line of succession has been through a ministry consisting of three orders, and through the highest order of the three, the bishops of the Church, needs no illustration. But what is the doctrine as to the nature of the evidence on which the belief of that succession is built? Does she decidedly rest it upon the word of inspiration? What stress does she lay upon that succession, as to the lawfulness of a ministry that cannot claim it? And how far does she expect the opinions of her ministers to be conformed in this matter? These questions may be briefly answered.

As to imparity, or, in other words, "divers orders of ministers," the doctrine of the Church is, that this feature of the ministry is of divine appointment. You need no stronger evidence of this than the declaration, in so many words, contained in the collect in the Office for the Ordination of Priests: "Almighty God, Who, by Thy Holy Spirit, hast appointed divers orders of ministers in Thy Church." This declaration, the Church has taken pains to insert also in the collect for the Ordination of Deacons, and in the Office for the Consecration of Bishops; of course expecting her ministers to join heartily in those prayers, and so express their belief. Then, as to when this imparity began, and on what evidence the belief

of it is based, the preface to the Office for the Ordination of Deacons, speaks explicitly: "It is evident unto all men, diligently reading Holy Scriptures and ancient authors, that from the Apostles' time, there have been three orders of ministers in Christ's Church—Bishops, priests, and deacons."

From this declaration, it is clearly the doctrine of the Church, that not only ancient authors, but the Holy Scriptures teach the apostolic origin of an episcopal ministry, in the three orders just named. And since it is by none pretended that there were, of right, two descriptions of ministry in the Apostles' time, the one such as has been mentioned, the other of an essentially diverse kind; it is evidently the doctrine of the Church that, from the Apostles' times, and by the evidence of Scripture, there was no other ministry than that which subsisted under the several gradations of bishop, presbyter, and deacon.

And then, in evidence of the great stress laid by the Church on the necessity of episcopal ordination, the Preface to the Ordination Office proceeds: "To the intent that these orders should be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination." These words require no comment to make them plainer.

Thus far speaks the Church and no farther. How the belief of these views should effect our opinion as to the validity of any non-episcopal orders; whether, while we must consider them irregular, because wanting in apostolic precedent, we should consider them also as, in all respects, invalid, the Church speaks not; but leaves the question for private judgment, and alike nourishes in her bosom those who affirm and those who deny. This is wisdom. It is according to the procedure of the Church in all similar cases. There is room here for difference of opinion, and the Church leaves it to be occupied, as each may be persuaded in his own mind. Such is the moderation displayed in her Articles. I fully concur in a passage of one of the Charges of the late venerable Bishop White, whose cautions to the Church have a long time to live, and are full of wisdom. Speaking of possible causes of disunion in the Church, he thus speaks: "In connection with a determination to sustain the episcopate, it is not impossible that in the different grounds on which it may be rested by different advocates, there may ensue a cause of disunion. We shall be safe in this matter in proportion as we contend on the ground taken for us by the Reformers of the Church of England. They unequivocally affirmed the apostolic origin of Episcopacy, as a fact; and then, as a suitable consequence, they ordained that there should be no other ministry within their bounds. The same is the limit within our Church. If any should carry the subject beyond this, it is private judgment, and cannot be acted upon, in proceedings regulated by the rubrics and canons." * According to this, as well as what was said before, when a candidate for orders professes attachment to the doctrine, as well as discipline and worship of the Protestant

* Charge on Sustaining the Unity of the Church—1831.

Episcopal Church, he is considered as professing fully to believe in the apostolic origin of Episcopacy—to believe also that such origin is apparent from the Scriptures, as well as from ancient authors; and, as a necessary consequence, that Episcopacy is the only form of Church-order contained in the Scriptures and manifest from ancient authors; and consequently whether a Church should now be episcopal or not, is a question to be settled upon considerations not of mere expediency, but of deference to the model of the primitive Church, as it was constituted by the Apostles under the guidance of inspiration; so that no one ought to be accounted a "lawful minister in this Church, or suffered to execute any functions of the ministry, unless he hath had episcopal ordination." But after this, precisely what is the legitimate inference from such promises as to the ministry of Churches in which there is no episcopal ordination, however this or that conclusion may seem to any person to be inevitable, the Church, as a witness of the truth, deposes no further. The rest is for private judgment.

To return now to our position. Wherever there is a regularly authorized ministry, its ordination is from Christ, and its calling is of God. It is just the continuance of that chain of communication, by which the Lord, having first invested his Apostles with authority to ordain successors in the ministry, has, through them, transmitted the same, in unbroken descent, through all ages, to the present, and will transmit it, from hence, to the end of the world.

But for what purpose was the long succession commenced, and why has it been so carefully protected of God, no enmity having been permitted to break it—no hand of ignorance, carelessness, or innovation to obliterate it? This leads us to the second division of our discourse:

THE OBJECT OF THE MINISTERIAL OFFICE.

It is thus expressed by our Lord: "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain." Such is the language on which every minister of Christ should be frequently meditating, as addressed directly to himself.

I need not enter into particulars as to the kind of fruit indicated in the text. It is, in general, "fruit unto holiness;" its end, "everlasting life." Is the minister of the gospel an ambassador of Christ, to a world in rebellion against God? The fruit of his embassy must be repentance, submission, obedience, and reconciliation. Is he a herald to proclaim glad tidings to the condemned, liberty to the captive, the opening of the prison doors to them that are bound, the acceptable year of the Lord? The fruit of his mission must be "joy and peace in believing." Is he a husbandman going forth, "bearing precious seed," scattering it far and wide upon all soils? The field must be "filled with the fruits of righteousness which are by Jesus Christ, unto the praise and glory of God."

These are familiar thoughts. But the immense responsibility to be inferred from them as resting upon the ministry, is not so familiar. Not only is it expected of ministers that such blessings shall ensue from their agency but, by the ordinance of God, such blessings cannot permanently ensue without such agency. Others, besides ministers, are agents of great spiritual good, while a faithful ministry contin-

ues. Other modes of teaching, besides the preaching of ministers, are blessed to the production of precious fruit, while there is a faithful ministry to sustain and guide them. But all live by the ministry; all depend, under God's ordinance, for permanent continuance, and direction, and nourishment, upon the agency of the ministry. It was the ministry of reconciliation that introduced them. It is the same ministry that sustains them, by calling out a succession of hands to work them; by keeping up the atmosphere of religious opinion and influence in which they breathe; by standing as a break-water against the floods of ungodliness which otherwise would overwhelm them. Deprive the Church of her ministry, and all her other agencies of good, except under a special Providence, must wither away; then zeal for the truth languishes and dies, because the constituted channel of its nourishment is cut off; agents and efforts of religious usefulness cease, because the voice of those whom God has ordained to summon and animate them to duty is not heard; the light of the holy Sabbath goes out, because the appointed guardians of its golden candlestick are no more; the Bible is not sought for, because the commissioned expounders and enforcers of its truths are not; Christianity, with all her lovely retinue of virtues and benefits, withdraws from the abodes of men, because her cause is not pleaded, her solemn feasts are not celebrated, her altars are not honored, her law is not published, her blessings are not proclaimed. Thus the day is turned into night, and the garden of our Lord, into a wilderness and solitary place. Nothing, in such a condition, could bring back the sun and the rain and the dew—nothing restore Christianity, with the Sabbath, the Bible, the sanctuary, the daily oblation, and all that is precious in heavenly grace, but the reinstatement of that ministry of reconciliation, by which, in the beginning of the Gospel, the world was so rapidly and wonderfully planted with its blessings.

If any ask, why such connection, it is enough at present to answer: "So is the will of God." It might have been otherwise. But He who ordained that the earth should have no day but by the shining of the sun, hath alike ordained that the world shall have no spiritual light but by reflection from his Church, and his Church no power of reflection but by the agency of her ministry, to which is committed the word of reconciliation, and which, like the mystic lamps of the tabernacle, He hath set up in the midst of the sanctuary.

Such is the established ordinance of God. They who form their judgments of the general system of God's ways by cases of individual Christians, or small communities, or by short periods of time, may not see the force of this truth. They behold individuals who live piously, and small communities who long retain religion without a ministry. The Bible still guides them and the Sabbath still blesses them. So there are persons who can find their way after the sun has gone down. A lingering twilight guides them, or a waning moon has not yet set. But how long would moon or twilight answer the purposes of the day? In estimating the relations of things in a *Universal Church*—universal, because framed for all men, as well as all time, we must take care to set our eye upon all the spiritual interests of all nations and ages, and estimate effects as measured in the succession of many generations.

Thus shall we understand how, by a fundamental law of the whole moral and spiritual government of God, the advancement and the very existence of religion in the world have been rendered dependent upon the ministry of the Gospel.

It is for ministers of the Gospel to realize all the solemnity and force of this truth; and while they magnify their office, and feel its unspeakable dignity and responsibility, let them deeply feel the legitimate effect of such views in bowing them down in the dust for their unworthiness and insufficiency, and in leading them the more to abide in Christ, to seek continually his grace, to aspire after great efforts and great usefulness; yea, to hunger and thirst after the most precious and abiding fruits of the ministry.

* * * * *

TO CORRESPONDENTS.

H. E. T.—The revised edition has never been authorized for use in any branch of the Anglican Communion. It was conducted under the sanction of the Convocation of Canterbury, and is of value as embodying the results of recent investigations and criticisms. It will not, however, displace the old, in popular use and for public reading in the Church.

N. B.—The Committee on Revision was appointed at the last General Convention as follows: The Bishops of Albany, New Hampshire, Pittsburgh, Mississippi, and New York the Rev. Drs. T. F. Davies, W. J. Gold, Samuel Hart, J. H. Eggar, C. E. Swope, Messrs. Hugh W. Sheffy (since deceased), George C. McWhorter, James M. Woolworth, J. W. Gilbert, and George E. B. Jackson.

C. B.—The rubric in the marriage service is that the man shall give the ring to the woman. The minister taking the ring gives it to the man, who places it on the woman's finger. The object of this is that the woman gives the ring to the priest to be blessed before it is permanently placed upon her hand. There are old forms for blessing the ring. Even if the ring is not formally blessed by the priest, there is a significance in its being given by the woman to be finally bestowed by the Church.

J. A. R.—You can hardly expect to find correct statements of Church doctrine in popular cyclopedias. We must admit also that we have had parties in the Church which, chiefly through ignorance, have held erroneous views on various subjects. 1. That the American Church (and the whole Anglican Communion), claims to have "the true priesthood in its ancient original meaning" will be clear if you read carefully the Office for the Ordination of Priests, especially the words used at the laying on of hands. In the other parts of the Prayer Book, especially the Holy Communion, observe particularly what parts are reserved to the priest alone. From all this it will be perfectly clear that both the authority and the functions of the priesthood are the same as in the Catholic Church from the beginning. 2. The word presbyter has always been in good use as well as priest. The former may properly be used of distinction in order and in connection with legislative and judicial powers. The latter alone is correctly used in connection with the sacerdotal function. It is an entire mistake to suppose that "the word presbyter is never used in the Roman Church;" on the contrary it is to be found in canon law, also in the Roman Ordinal (not so in our own), and in discussions by eminent theologians, like Martene, upon the different orders of the sacred ministry. Many of the ancient ordinals contained in Martene's Collection are entitled, "For Making a Presbyter." Even in the lists of names appended to the proceedings of the recent Vatican Council, the cardinal priests are denominated not *Sacerdotes* but *Presbyteri*. The distinction in the use of the two words accounts for the fact that the word priest is preferred generally in the Prayer Book even in the Ordinal, since it is the functions which belong to the office that the Prayer Book is mainly concerned with. The word presbyter, we believe, appears only in the Institution Office, where both terms are used but with the distinction we have mentioned. As advisers, attendants, or representatives of the bishop, the clergy of the second order are there called presbyters, but so soon as one of them begins to officiate he is immediately spoken of as a priest. It is easy to see why in the resolutions and canons of the General Convention the word presbyter is most common. Such action rarely has reference to sacerdotal functions.

OFFICIAL.

THE chapter meeting of the Northern Deanery of the diocese of Chicago will be held in St. Peter's church, Sycamore, next week, beginning Monday evening, July 15th. Members are requested to notify the rector at Sycamore, the Rev. Dr. Fleetwood, of their intention to be present.

DIocese of Tennessee.—All communications for the Standing Committee should be addressed to the president, the Rev. William Klein, 348 Poplar St., Memphis, Tenn.

MINUTE.

At a meeting of the Board of Trustees of DeVeaux College, Suspension Bridge, N. Y., held May 21, 1889, the following minute upon the resignation of President Wilfred H. Munro was presented by the committee whose names are thereto appended, and unanimously adopted by the full board of trustees:

Your committee appointed at the meeting of the board of trustees, held in the City of Buffalo on April 2, 1889, to express the views of the board in regard to the resignation of Mr. Munro of the presidency of DeVeaux College, which position he has so satisfactorily filled for eight years, desire to record the fact that the resignation of the president was accepted with much reluctance and sorrow, and unless insisted upon, as it was by Mr. Munro, they could not have assented to it.

The institution is in a most flourishing condition. There were more pupils applying for admission in

1887 than the college building could accommodate. The reputation of the school for scholarship and discipline, and the advance of the pupils in their studies is surpassed by no other in the country. The diocese takes just pride in the reputation of this its favorite school. This is manifest from the various reports submitted to the Councils of 1887 and 1888 which appear in the Journals of those years.

The Bishop of the diocese also expressed in his official address to the council his entire satisfaction with the management of the institution and with the efficiency and ability of President Munro. In the trustees' report for 1887 it is stated that \$20,000 had been added to the Endowment Fund during the last five years—\$4,000 each year.

There can be no question as to the brilliant success of the administration of the college from a financial point of view; and as respects scholarship and literary efficiency its reputation has become widely spread outside the borders of our own diocese, and many pupils come from distant sections of the country.

In accepting, therefore, the resignation of Mr. Munro, it is hardly necessary to say that we do it with much regret at the loss of so capable and efficient a president.

While perfect harmony and good feeling and unreserved confidence have ever marked our intercourse as trustees with our president, in parting with him we tender him high praise for the work which he has done for DeVeaux and pray that success may attend all his future efforts in behalf of the cause of Christian education.

LLOYD WINDSOR,
JOHN S. MACKLEM,
HERBERT P. BISSELL, } Committee.

OBITUARY.

BENNERS.—Departed this life at Jefferson, Texas, on Tuesday, July 2, 1889, in the communion of the Holy Catholic Church, Henry Donaldson, the beloved son of the Rev. E. G. and Helen Benners.

HARRIS.—Frederic Coley, infant son of the Rev. John A. and Ellen C. Harris, at Oxford, Miss., June 29, 1889. Aged six months.

"He shall gather the lambs with His arm, and carry them in His bosom."

IDE.—Entered into rest eternal, Claremont, N. H., March 23, 1889, Setsey Maria (Mott), wife of Simeon Ide, aged 78.

IDE.—Entered into eternal rest, at the residence of his daughter, in Boston Highlands, Mass. June 22, 1889, Simeon Ide, of Claremont, N. H., in the 95th year of his age; the oldest member of the General Convention of 1859, and of the Church of New Hampshire.

SHERWOOD.—Died at her home in Beloit, Wis., on Sunday, May 26th, Mrs. Mary Arietta (Smedes) Sherwood widow of the late S. J. Sherwood, and sister of the late Rev. Aldert Smedes, D. D., and of the Rev. J. E. C. Smedes, D. D.

She whose departure out of this world is thus recorded, was one of those meek followers of our Lord who will never know how closely they have trod in the steps of His most holy life, until He sets them in the last day on His right hand, and, with His own gracious plaudit, welcomes them to His heavenly joy. A seeming regard to her distaste for the praise of men sets a seal upon the lips of human eulogy; but many loving hearts will not forbear to render thanks to the Author of every good and perfect gift for the rare graces of humility, self-forgetting love, and unswerving devotion to duty, which adorned her whole life, and for that wonderful example of patience under severe and long-continued bodily suffering, that entire and joyful resignation to God's blessed will, which with its divine radiance illumined her closing years.

THE GUILD OF THE MISERICORDIA.

Objects.—Domestic Medical Missions, and mercy to the sorrowing and suffering for Christ's sake. *Membership*—Any communicant of the Church. *Badge*—The crucifix. Fees and dues there are none. Supported by voluntary contributions. For full particulars address, W. THORNTON PARKER, M. D., Provost, Narragansett Pier, R. I.

MISCELLANEOUS.

WANTED.—Teacher of Elocution and English Composition for an Episcopal boys' school; unmarried gentleman required. Also Episcopal minister for boys' school to teach Greek and Latin, and to act as chaplain of the school. Must be a single man. Address at once with credentials, LOCK BOX 200, Elmhurst, Ill.

A YOUNG priest—unmarried, Catholic, musical—desires, about Advent, a parish with stipend at least \$1,000 per annum, or as assistant priest in city parish. Address "Anglican," LIVING CHURCH Office.

WANTED.—By September 1st, a priest (unmarried) for city mission work. Address the REV. JOHN SWORD, Kansas City, Mo.

WANTED.—A young man (Churchman with helpful wife preferred) to teach English branches and Latin in a small boarding school for boys. Good home in a healthy and beautiful location. Good missionary field for man in orders. References given and required. Address, stating compensation expected, MRS. A. B. LUBBECK, Shellville, Sonoma Co., California.

A LADY of experience desires a situation as housekeeper in a school or institution. References exchanged. Address "H.," Box 48, Clinton, New York.

SANITARIUM. The desirable resort for invalids at Kenosha, Wis., on Lake Michigan, (established over 30 years), offers special inducements to those needing rest or treatment. Attractions: Cool summers; no malaria; good boating. Terms moderate. For circulars address DR. PENNOYER, Kenosha Water Cure.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

For Personal Mention and Ordinations, see pages 230 and 231.

The Household.

CALENDAR—JULY, 1889.

- 14. 4th Sunday after Trinity. Green.
- 21. 5th Sunday after Trinity. Green.
- 25. St. JAMES, Apostle. Red.
- 28. 6th Sunday after Trinity. Green.

FIVE NAMES OF CHRIST.

BY LILY H. JACOBS.

Sweet Dove!
The chosen form of the descending Spirit,
Let singleness of heart and heart of love
Draw peace and pure composure from above:
Help our weak aims to semblance of true
merit.

Slain Lamb!
Lain lifeless on the Cross to cure and calm
The wounds and wails of human sin and woe,
Thy gentle strengthfulness my soul would
know,
And bear true witness to Thy glorious Name.

Dear Lord!
Soul of the universe and life's true light,
Let me be like Thee; fill me with Thy Word;
Lend my poor arms some moiety of might;
Lend my low plane some meaning of true
height.

Good Brother!
Of those to whom the holy Church is Mother,
Lean down; bid all my turbid thoughts be
calm;
Heal my sick soul with the eternal balm;
To know Thy Kinship stills the want of other.

Dear King!
Make in my life Thy country, sure and fair;
Send my soul sky-ward, on the Spirit's wing;
O, grant the burden of my constant prayer,
Reign in my heart; make bright Thy Likeness
there!

King, Brother, Lord, Lamb, Dove!
Epitome of perfectness and love,
Of human sympathy and strength divine,
Quicken my heart with the full pulse of Thine.

The "dove's dumb throat" bids service, se-
crecy:
The gentle Lamb bids love most gentle be;
The Lord bestows the strength to vanquish
sin.

The Brother knows and recompenses pain;
While more than royal guerdon is my gain
When the great King commands me: Enter in!
Bridgeville, Del.

A GOOD-NATURED traveller fell as leop
on a train and was carried beyond his des-
tination. "Pretty good joke, isn't it?" said
a fellow-passenger. "Yes, but carried a
little too far," was the rejoinder.

WALTER FARQUHAR HOOK was very
fond of commenting on what he called his
"ugliness." He used to tell of himself that
one day he noticed a little girl looking very
earnestly up into his face. "Well, my dear,
I don't think you've seen me before?" "Oh
yes, I have." "Whv, where?" "I saw
you the other day climbing up a pole, and
I gave you a bun!"

SOCRATES excelled in the art of asking
questions, because he put his questions in
words easily understood. An English clergy-
man and a Lowland Scotsman, examining
an Aberdeen school, failed because they
did not adopt the socratic method. "Would
you prefer to *speer* the boys or that I
should *speer* them?" asked the master of
the school. The Englishman, being told
that *speer* meant to question, desired the
master to proceed. He did so, and the boys
answered many questions as to the exodus
of the Israelites from Egypt. "I would like
to *speer* the boys," then said the clergy-
man. "Boys, how did Pharaoh die?" Not a
boy answered. "I think, sir," said the
Lowlander, "that the boys don't understand
your English accent. Let me try what I
can make of them." In the broadest Scotch
he asked: "Hoo did Phawraoh dee?"
Again a dead silence. "I think, gentle-
men," said the master, "you can't *speer*
these boys; I'll show you how to do it." Then
turning to the scholars: "Fat cam to
Phawraoh at his hinder end?" "He was
drowned," answered the boys. The master
explained that in the Aberdeen dialect
"to dee" means to die a natural death;
hence the perplexity of the boys, who knew
that Pharaoh did not die in his bed.

COUNT OSWALD.

BY T. M. BROWNE,
AUTHOR OF "DOROTHY," "THE MUSGROVE
RANCH," ETC.
Copyrighted, 1889.

CHAPTER XVIII.—CONTINUED.

Half-way between Mannheim and Hei-
delberg, but off the line of railway, lies the
little fortified town of Ladenburg. It is so
small and dull a place that strangers are
very rarely tempted to visit it, the less so as
it lies off the beaten track of tourists. And
yet it would repay one to spend an hour or
two in the place. A few enormous linden
trees are grouped outside the eastern gate,
and, standing in their shade, you can take
a look at the high and massive walls, in a
state of perfect preservation, which encircle
the town. Why it should ever have been
so elaborately fortified strikes you with a
feeling of wonder. Through the arched
gateway in which, if I remember right,
the ancient portcullis shows its iron teeth,
you look into the heart of the town and see,
it may be, a few citizens leisurely moving
to and fro, or a few girls chatting together
at a public fountain, and the quiet, sleepy
life within seems ludicrously at variance
with the huge walls which from their well-
preserved appearance do not suggest the
days of mediæval warfare, as they do in
other ancient cities. Altogether, Laden-
burg is an anomaly until you chance to
hear that the paternal government of the
Duchy has its prison for political offenders
in the little city, and then you see the mean-
ing of the place.

It was here that Oswald had spent the
miserable months since his arrest at Karls-
bad, the time of his trial as well as that
since sentence had been pronounced upon
him; here, so far as he knew, that he would
pass the long years yet to come. It was to
him a grave, the grave of his youth, his
love, the grave of the noble energies which
had embraced with such exalted fervor the
cause of his country.

The room in which he was confined was
situated in the upper portion of one of the
towers, built at regular intervals into the
massive walls of which I have spoken. It
was on the inner side and overlooked a por-
tion of the narrow streets of the town.
When Oswald's first despair had spent it-
self, he passed a good deal of his time in
looking out at the narrow and monotonous
prospect. It was at least better than the
four stone walls surrounding him, and
gradually Ladenburg grew to be a sort of
symbol in his eyes of the life of his people,
mean, narrow, oppressed, and shut in on
all sides by the dull, ponderous tyranny of
its rulers. And yet they seemed content to
have it so, and sometimes the thought came
like a cruel hand roughly touching a wound:
was it not quixotic folly to have sacrificed
all that made life worth living for such as
these? But were their wrongs the less real
because they were ignorant of them? Nay,
rather the more need that they should be
redressed.

CHAPTER XIX.

The first snow had fallen at Ladenburg.
The level country round the little fortress
lay one smooth street of deathly white, ex-
cept where the broad roads leading to its
several gates were cut up by the runners of
sleighs and horses' feet. The bars in front
of Oswald's window held little heaps of
snow, which almost shut out the dreary
prospect, but it had grown into a habit
with him to stand there, and on this partic-
ular evening, laying aside a book which he
had been reading, he fell into his ordinary
attitude, his arms folded across his breast
and his eyes fixed upon the fading light left
by a dull red sunset. The wind, which had
fallen through the day, rose suddenly and
swept round the tower with a long sigh.
There was an unspeakable sadness in the
sound. It came to Oswald like a voice
speaking of ruined lives and broken hearts,
wrongs unredressed, hopes quenched, joys
turned to ashes. He remembered that mo-
ment as the saddest of his life.

He was aroused from what was almost a
stupor of intense melancholy, by the sound
of the bolts of his door being withdrawn. It
was the hour at which one of the guards us-

ually made his rounds, and Oswald did not
turn to see who was entering. A strange
voice addressing him by name—*Graf von
Falkenburg*—made him look round, feeling
a dull surprise.

One of the superior officers of the prison
stood before him, a tall, stiff-looking man,
with an expressionless face, in the govern-
ment uniform. "*Graf von Falkenburg*,"
repeated this individual, bowing in a man-
ner of which Oswald had seen no trace since
the hand of the law had been laid upon
him, "I come to you with news which will
be, I have no doubt, an agreeable sur-
prise."

Oswald slightly bowed. The words had
aroused in him no feeling of interest or cu-
riosity. The shadow in which he lived was
too profound to be easily lightened.

"It seems, *Herr Graf*, that you have pow-
erful friends who have used their influence
in your behalf."

Still there was no reply, only Oswald sent
a half-awakened, questioning look at his
visitor.

"In short," continued the latter, puzzled
by the peculiar manner of the prisoner, "I
am here to inform you that his most grac-
ious Highness, the Duke, has thought
well, in consideration of certain circum-
stances which have come to his knowledge,
to remit the sentence which was passed
upon you and that—in fact—you are no
longer a prisoner."

It was the first time in the official's ex-
perience that a task like this had been as-
signed him, and he was at a loss to under-
stand the unresponsive manner of the man
to whom he had communicated such impor-
tant intelligence. For Oswald stood in the
same attitude, still silent, and in the deep-
ening twilight, the *Oberaufseher* could not
see his face which had paled to an ashy
whiteness.

"You understand me, *Herr Graf*? I am
here to tell you that you are free to leave
the prison at this moment. Allow me to
congratulate you and to assure you that I
rejoice at being the bearer of such tidings."

"I thank you," said Oswald, in a voice so
strange and hollow, that the official started,
"and I do not doubt that you are glad to
restore to a fellow-mortal the blessed heri-
tage of freedom. Do not suppose that I am
ungrateful to you, though. I am not capa-
ble just now of rejoicing in it. The time
may come when I shall do so."

He paused, and the warden could think
of no fitting rejoinder.

"Do I understand you rightly, that there
will be no objection made to my leaving the
prison at once?"

"None whatever, *Herr Graf*, and if I can
be of any service, you have only to com-
mand me. Do you wish a carriage order-
ed? Any message sent?"

"I thank you, no; it is unnecessary."

"Then I will myself accompany you to
the outer gate, when you are ready, *Herr
Graf*."

A few moments more, and Oswald, as one
in a dream, walked by the side of the offi-
cial out of his room, along corridors and
down flights of steps, passing one jailor
after another on guard, who looked at him
with stolid indifference for the most part,
some sullenly, as though they resented this
interference with one of their charges. On
to the low arched vestibule, where a guard
of soldiers were always stationed, with
loaded muskets and fiercely watchful eyes.
On to the outer gate where a guard sat in a
species of sentry-box and jealously regard-
ed all comers and goers. At a word from
Oswald's conductor, a small postern cut in
the huge, massive door was thrown open.
A gust of snowy wind blew into the young
man's face, like the rough greeting of a
friend. In another moment he found him-
self standing in the darkening street alone
and free.

CHAPTER XX.

The principal entrance to the prison,
whence Oswald had just issued, was not
more than a hundred yards from one of the
city-gates. Here, in the shelter of the great
arch-way a carriage was drawn up, which
had been standing there for an hour or
more. The coachman was wrapped to his

ears and consoling himself with a pipe; the
horses were not averse to rest in the shel-
ter, after the drive from Mannheim.

As Oswald walked forward with an un-
certain step, there came out of the deep
shadows of the arch a shadowy figure, a
slender woman's form, folded in a cloak.
It took a few steps forward, then stopped,
then, with a momentary reaching forth of
the arms and a stifled cry, walked rapidly
towards that other solitary figure.

Without any purpose in view save that of
leaving the city walls, which were to him
a larger prison, behind him, Oswald had
turned his face towards the gate, careless
of the approaching night-fall and the in-
creasing storm. It was in no elated mood
that he changed captivity for freedom. He
had gone down too deep into the deep wa-
ters; they had quenched, for the time be-
ing, the flame of hope. The humiliation
which he had undergone had robbed life of
its sweetness, and at the moment of return-
ing to it he felt that death would be more
welcome. It was the natural result in a
high-toned nature, wounded to the quick in
its tenderest sensibilities.

He was about to cross the open space be-
tween him and the city-gate, when an eager
trembling hand was laid upon his arm, and
a voice, almost stifled with tenderness and
grief and joy, uttered his name. Turning
he met the eyes which had beamed upon
him even in his prison.

"Adele."
As they stood with clasped hands, look-
ing in each other's faces, in the sudden,
overpowering revulsion of feeling which
seized him, he had well-nigh swooned at
her feet. She passed her arm within his,
half-supporting him as she did so.

"I have a carriage here, *Graf Oswald*,"
she said, and now her voice had recovered
its clear, firm tone, "see, it is close at hand.
I have come to take you away."

She led him to it like a child and helped
him in.

"*Nach Mannheim, so schnell als mo-
glich*," she said to the coachman, and with
a sigh of rapturous thankfulness, sank on
the seat beside Oswald.

For a long time no word was spoken be-
tween them, but he turned and reached out
his hand to her, less as a lover to his be-
loved, than as a weary child to its mother.

Thus they drove on in silence. The snow
was blown in frozen showers against the
carriage windows; the wind whistled past
them as the driver urged the horses to their
best speed, anxious to traverse the dreary
flat which lay between them and Mann-
heim, before the storm should reach its
height.

A gloomy night-fall, but what balmy
summer morning could have been sweeter
to Adele? And as for Oswald, the touch of
her soft hand infused life and warmth into
his weary heart, and the consciousness of
her love made him feel with a sudden glow
of gratitude the blessedness of freedom.

"And how is my dear old master?" he
said at last.

"Ah, he is not well," and a touch of an-
xiety came to mar the perfect joy in Os-
wald's presence, "sometimes of late, I have
felt very unhappy about him—again some-
times he is like himself. He has been
grieving dreadfully about you, *Graf Os-
wald*, but I think the sight of you must
make him well."

"And you have grieved?"

It was almost cruel to ask her, and she
answered with a long, quivering sigh.

"And you are glad to have me free,
Adele, though a ruined man, with all my
prospects blighted—all my hopes for our
dear country—"

"Ah, *Graf Oswald*," every tone of her
voice thrilled him like sweetest music,
"God has not given you your liberty for
nothing. The world will be the better for
your life. He has let you suffer for some
good purpose too. It may be that without
suffering there is no true strength."

"Adele," he said, brokenly, "you are my
good angel, my angel of comfort and hope."

He pressed his lips passionately to her
hand, then suffered her to take it from him.

(To be continued.)

INSTRUCTION VS. SENSATION.

The name of Master or Teacher that passes through the Scriptures is Rabbi, and Rabbi in the root thereof signifies *Magnum* and *Multum*. It is a word that denotes greatness, and truly no man should be greater in our eyes, nor be thought to have laid greater obligations upon us than he who hath taught us. When Christ is promised thus: "The Lord shall send them a Saviour and a great one," there is this word Rabbi. The Lord shall send them a Saviour which shall be a Great Teacher.—*Rev. Dr. Donne.*

Rome preaches doctrine as the price of one's salvation. She preaches herself as the one Church Catholic. And yet Rome, so the cry goes, is riding Protestantism down. And the Greek Church is another Church of doctrine preaching. A doctrine preaching, a doctrine publishing, and a doctrine reading Church which puts forth and accepts volumes of dogmatic theology in tall, royal octavo, and it flourishes. And when the forefathers of New England preached doctrine, and plenty of it, in the full strength of it, then they flourished too.—*Rev. Dr. Coit.*

We who are harassed by the immense multiplicity of social and charitable organizations; we who in consequence are but the "pickers up of learning's crumbs;" we who in the Church of the present day can hardly count five profoundly learned men, stand incapably amazed before the sermons of the seventeenth century in their inexhaustible knowledge and prodigious fertility. An ordinary sermon of the present day compared in point of splendor, variety, and erudition with a sermon of Jeremy Taylor's, is like a squalid brick Bethesda, in some poverty-stricken dissenting village, in comparison with the high embowered roofs and storied windows of a Gothic cathedral.—*Archdeacon Farrar.*

The professor among us will leave his chair for some paying office, or have his speculation in an oil well, or in railroad stock. I doubt not this is the cause that the pulpit has grown so sensational, it has its market price like all other commodities. I do not exaggerate, this debased feeling is more common in our land than in any other. It is this vice, this covetousness of swift gain, that make us as a people incapable of building a solid character.—*Rev. E. A. Washburn, D. D.*

It is the immediate object of an American college practically, (whatever it may be with some of its faculty theoretically), to make the students fluent speakers, and ready writers. When a youth acquires the talking faculty and propensity, without a proper knowledge and training to support it, when most of his authorities are at third or fourth hand, hearsay, or the last newspaper article, it follows inevitably that he must make many mistakes. And from this combination of facility of expression with inaccuracy of detail, results one of our great national faults, a tendency to defend, rather than prevent, mistakes.—*Bristed's five years in an English University.*

We have been struck with the passion for eulogies, addresses and public speeches of every sort, which seems to pervade the American Union. For a calculating, busy, go-ahead race, it is quite wonderful to what a childish extent the Americans indulge in the fondness for these displays.—*London Quar. Review.*

It is perhaps hardly an unmixed advantage that of late years it has dawned upon the consciousness of English ecclesiastics, that after all there is nothing so very difficult in stringing words together when you are in an erect posture. "Bishop Wilberforce lived to regard it as a mistake that he had recommended his clergy to acquire the habit of extemporaneous preaching. He found that such discourses too often come from the heart only in the sense of not proceeding from the brain." Talk of the fatal facility of octosyllabic verse, what is that to the fatal facility of the preaching which, unrestrained by manuscript floods the pews with mere sonorous platitudes.—*McMillan's Magazine.*

The mass of sermons that are printed now, being as we suppose, types of the best class delivered, are strangely lacking in instruction, come from what source they may, High, Low, or Broad. And it appears pretty evident that it has come to pass that there never was a Christian people that stood more in need of pulpit teaching as distinguished from pulpit persuasion, pulpit eloquence, or pulpit "beautiful thoughts," than this present.—*Bishop Thompson.*

In the written sermon the best part of the case is put where it belongs, in the thought and construction of the discourse. There is deliberateness. There is the assurance of industry, and the man's best work. The truth comes to the people with the weight that it gets from being the preacher's serious conviction. There is self-restraint. There is some exemption from those foolish, fluent things which slip so easily off the ready tongue.—*Rev. Phillips Brooks, D. D.*

Let any one read the reports of the Sunday's discourses as given in Monday's paper, and he will find that half of them are *ad captandum* attempts to catch notoriety, mere froth and windbags, or still worse, deliberate pandering to the most selfish instincts of humanity. The only doctrine some of our reverend "teachers" dare to propound, is the doctrine that every man ought to do what is right in his own eyes. And then they profess to mourn over the very depravity they have labored to produce. Would it not be well if these gentlemen thought more of doing good than of getting their empty platitudes published in the newspapers?—*N. Y. Times.*

THE EAST AND THE WEST.

From *The Iowa Churchman.*

The need of adopting the provincial system in the American Church is daily becoming more apparent. In place of the feeling of gratulation at the triumphs of the Church in the newer states and territories, which was so evident a few years ago, there has grown up, at the East, a weariness of appeals for the relief of Western needs, a suspicion of Western Churchmanship, and an indifference to Western work, which is tending to widen the breach between brethren, and to bring on, almost of necessity, a division of our great Communion into provinces, each of which will represent a policy and line of procedure particularly its own. The indifference to Western claims of which we speak, was pitifully illustrated, not only in invidious and unjust comparisons as to the gifts to a single department of Church work by the two sections in question, but, specially, at a recent meeting of one of our great central executive boards in New York, where an application of

one of our most devoted and self-sacrificing bishops of the Middle West, for an allowance of a pittance of \$300 in excess of the meagre appropriation assigned for his work, to enable him to establish two missions at promising points in collegiate towns, was presented for consideration. A generous-hearted layman, who is ever foremost in his sympathy for the Western work, and who knows what that work is from a former residence in the farthest West, at once suggested that from a fund of \$20,000, practically lying idle, the Bishop's request should be granted. A distinguished clergyman, occupying the place vacated by one who never turned a deaf ear to any appeal, whether coming from the East or the West, opposed this proposition in a manner which convinced at least one listener, that the speaker was, very unfortunately for the Church, placed in a position to act on such matters.

It was urged, that if this request should be granted, every western bishop would ask for a grant over and above the appropriation assigned him, and the Board was besought to listen to no such appeal, for which, it was asserted, no adequate reason had been assigned. The Board did not listen to this attempt to keep back from its proper use the Church's property, and the prophecy that other bishops would follow up this request for additional grants has not been verified. It is to be regretted that clergymen occupying positions of influence at the East, in fact, filling the places of trustees of other men's well-intentioned charities, should be placed in positions where they can not only refuse to applicants for aid from the West a hearing, much less gifts, from their wealthy parishioners, but may even seek to administer the Church's charity as it were, in any sense, to be doled out at their will. Our missionary and charitable boards will fail utterly of the sympathy and support of the Church, if such policy as this obtains.

FLOODS AND THEIR INTERPRETATION.

From *The Church Messenger.*

Perhaps no surer test of the degree of enlightenment reached by any people could be devised than that of the point of view from which they regard a calamitous flood like that which in Pennsylvania has so suddenly swept from 10,000 to 15,000 men, women, and children to destruction. Does it forthwith frenzy them with superstition? Do their priests seize the occasion to harrow the mind with the thought that it was the immediate vengeance taken on them by a wrathful God for their sins? What sentiments are uppermost in the breasts of survivors and of the vast on-looking public? Are they those of a terrified effort at expiation, or of swift practical work; of wailing despair over the lifeless bodies of those who have perished, or of quick, active exertion to prevent the breeding of a pestilence which shall slay the hapless remainder; of agitated inquiry into the nature of the sins of those who were slain, or of pouring in contributions of money and hurrying forward carloads of provisions and clothing to feed the hungry and clothe the naked of the still living? The splendid energy with which the surviving population of Johnstown have risen to the height of the awful occasion, the marvelous self-control exhibited, the devotion of those who have lost their all in family and property, to the needs of others, the light-

ening rapidity with which the humanity of the whole land has organized relief—all this is the grand Scriptural interpretation of the story of the flood and ark of refuge, an interpretation which rises mountain high above all that was possible to the superstitious generations who lived in the mediæval period years ago. The heart of the people, this is the Mt. Ararat of to-day, standing unsubmerged by the waters; the railway train panting with fiery speed to the rescue, this is the dove of promise winging its way with the olive branch; an availing atonement for the actual sin of the past, it is the vow never again to defy a clearly revealed physical law of God by suspending over a peaceful valley town a stupendous reservoir of water, held back alone by a crazy dam. Pity for suffering, yearning to solace it, heroic resolution to take up the burden and begin the world over again, a deeper rational recognition of adamant law, the sense that, if one member suffer, all the members suffer, the feeling of the brotherhood of man and the fatherhood of God—just in so far as the flood teaches these sublime lessons, is it to-day seen and felt how the rainbow of promise begins to bend its prismatic arch even over the scene of otherwise hopeless desolation.

WORN OUT PREACHERS.

Any occupation in which a man gives the best years of his life ought either to pay him well enough to lay up sufficient for his maintenance in old age, or else it ought to provide for his support with a regular pension. The usual salary of the clergyman, with the demands upon him of hospitality to his brethren, with the social courtesies and gifts to charity, which are expected of him, will barely keep his family from actual want. He seldom has the opportunity to save any thing for a rainy day, and he has always before him the prospect of an old age of uselessness and privation. Whatever may be one's creed, it is a very narrow-minded man who fails to recognize the power for good which lies in the hands of our clergymen. As a class they lead upright, unselfish lives. They are subjected to the same fierce light which beats upon the throne. Any clergyman who proves recreant is sure to be pitilessly exposed, and the story of his shortcomings sent through the country. We always learn of one who has fallen; we never hear of the nine who lead virtuous lives in the face of frequent temptations. Other men are allowed a rather large latitude in personal habits; the code by which their morality is judged is easy; but the clergyman, as is proper, is looked on as a man set apart for a special calling, and expected to make his life conform to his position as a guide and teacher. His failings are mainly those which spring from the spiritual pride engendered by his weekly appearance in the pulpit, and the deference paid to him on the score of his position and character. He deserves all the help which his parishioners can give him; and the chief way in which they can aid him is to remove pecuniary annoyances from his path while he is ministering to them, and save his old age from danger of want.—*San Francisco Chronicle.*

LETTERS TO THE EDITOR.

SHORTENED SERVICES.

To the Editor of *The Living Church*:

In your issue of June 29th, a correspondent signing himself "K" advocates the passing of a joint resolution by the General Convention to the ef-

fect that on most Sundays and Holy Days, when the Holy Eucharist is to follow immediately upon Morning Prayer, a priest may omit all of the latter office which follows the *Te Deum*, and proceed at once to the order for celebrating the Holy Communion. It is impossible not to sympathize with the object which "K." has in mind, i. e., the preventing Morning Prayer from being thrust to one side so as to be practically lost to the congregation in churches where the Holy Eucharist is rightly made the prominent service on Sunday mornings. Whatever defects have attended the practical working of the system of the Prayer Book, and however deplorable the corrupt and unprimitive practice which has thrust the one divinely-appointed rite of Christian worship into a corner, there can be no doubt that the public Offices of Matins and Evensong have had a highly elevating effect on English-speaking Churchmen, and have helped to give to Anglican Churchmanship of the best kind that reasonable, thoughtful tone which is so often wanting in the devotional life and practice of Roman Catholics. It has been often pointed out that whereas in spite of the beautiful and elaborate office of the Breviary, the recitation of which is confined practically to priests and religious orders, almost the only Psalms of which lay Roman Catholics are likely to know much are those appointed for Sunday Vespers; an Anglican Churchman who attends daily service for a month will have the whole Psalter brought before him and one-half of it put on his lips. More than this, a Churchman attending Matins and Evensong regularly every Sunday for a year will through the changes of the Sundays to the different days of the month, go through the whole Psalter. Besides this, it cannot be doubted that real blessings, intellectual, moral, and spiritual, attend the public reading of Holy Scripture, which is so characteristic of our Offices; blessings which go some way to make up for the lack of private reading and meditation, which is, alas! so common in our busy, hurried age. It were much to be wished that with us, as in the English Church, not only second Lessons were appointed for ordinary Sundays, so that by using the Calendar Lessons from year to year larger portions of the New Testament might be brought before our people.

No! we cannot afford to lose altogether our "old fashioned" Morning Prayer, with its Psalms, and Lessons, its Canticles and Responses. And yet there can be no question as to the urgent duty lying upon the Church of giving the highest place in her worship to that service which our Lord commanded to be celebrated for His memorial rite.

There is a practical difficulty here which has never been solved, but it can hardly be said that "K's" solution is satisfactory. A joint resolution of both houses of the General Convention, such as he proposes, would have no legal force, and is objectionable on liturgical grounds. While our Office of Morning Prayer is undoubtedly made up of elements derived from the old Matins, Lauds, and Prime, it is as it now stands an integral unit. All schemes, of which we have had some proposed during the last few years, for abridging it by omitting a Lesson or one or two Psalms, would simply result in mutilating it. Under such manipulations it would soon become neither our own Morning Prayer nor the Breviary Matins, Lauds, or Prime. There is a

prospect of a better way being given us this fall. Among the "changes" adopted by the last General Convention and which will be either accepted or rejected by the coming one, is a provision that on Sundays when the Holy Communion is immediately to follow upon Morning Prayer, the priest may begin the latter Office with the Sentences and the Lord's Prayer, and close it with the Prayer for the President of the United States, proceeding immediately to the celebration of the Holy Eucharist. This arrangement preserves intact the integrity of the Office while omitting what may be called accidental portions of it.

No doubt one thing which makes the service too long, and leads to either Matins or the Holy Eucharist being put entirely to one side, is the elaborate music which seems to be gaining ground amongst us. Choirs of all descriptions, in the city or in villages, are hard subjects to manage. There is much to be thankful for in the general establishment of surpliced choirs of boys and men, but we are confronted by a revival of the same abuse for which quartette choirs were formerly so much blamed, i. e., the taking of portions of the service, and in the case of our "High Celebrations" and other "High" functions, of almost the whole of the service, out of the mouths of the real worshippers, and reducing them to dumb spectators or listeners, joining, if at all, only mentally, and therefore imperfectly, in the offering of what the Apostle terms the "fruit of our lips." Would that members of choirs could be taught to regard themselves as members of a minor order in the ministry, to remember that like members of the priesthood they are the servants of the people for Christ's sake, and therefore they must often discipline and deny themselves in even their legitimate artistic tastes and ideas, if thereby they may promote the edification of the people. What we need for our services, whether choral or not, is to have simple congregational music repeated often enough for congregations to become familiar with it, and to have the elaborate "Masses" with their long drawn-out *Credos* and *Glorias*, and the anthem-like "services" used for the canticles, driven out or at least made rare exceptions. Last Lent, if the report was correct, a church in Chicago made a move in the right direction by singing the whole Eucharistic Office to the old plain song. Such a service if sung over and over again, until perhaps choirs were well weary of it, would so impress itself on an ordinary congregation that they could easily take it up and make it their own act of worship. Given simple hearty music of either an ancient or modern type, and not only the Eucharistic Service but Matins also, with its Psalms and Canticles, could be sung as they both ought to be. Given also a short, plain sermon, and it would be found that more people than are thought could be present at both services, (which might be said either together or with an intervening interval of a few minutes), and find edification in them without weariness or straining of devotion by any inordinate length of time consumed.

There are some symptoms amongst us of the appearance of the Continental Roman idea that if you attend "Mass" on Sunday you can do about as you like the rest of the lay. We do not want this idea, or the practices resulting from it. The Holy Eucharist is pre-eminently the Sunday service, to be preferred and attended above all others; but we are not to slight those

offices which our Mother the Church has provided for our edification and as an additional offering of prayer and praise to God. We must not throw away or neglect the advantages we have in possessing a vernacular psalter adapted for regular use, and a vernacular Bible which appeals so forcibly to us by its mingled sweetness and dignity.

SPECTATOR.

THE LITURGY OF 1549, AS AN EIRENIKON.

To the Editor of *The Living Church*:

In common with many Churchmen I deprecate greatly the effort to "tinker" and "improve" our present Communion Office. Any change would give dissatisfaction for a great number. Why not rather adopt the suggestion earnestly urged for years by that eminent scholar, the Rev. Edmund S. Ffoulkes, B. D., vicar of St. Mary the Virgin, Oxford? (Mr. Ffoulkes is a sound, conservative Churchman and a vigorous opponent of Rome.) Let the General Convention license for use, in such dioceses or parishes as may desire it, the first English Communion Service of 1549, as an alternative office. There is ample precedent for such a course. In the Eastern Church, the Liturgy of St. Basil is used instead of St. Chrysostom's on certain days. Even in the Roman Communion in some churches, (alas! too few,) the Ambrosian and Mozarabic Liturgies are tolerated instead of the Roman. This would require no great change in the Prayer Book—perhaps, a short permissory rubric on a fly-leaf. Every body then would be suited according to their tastes, and the era of toleration would at length arrive.

J. ANKETELL.

June 28, 1889.

THE REFORMATION IN GERMANY.

To the Editor of *The Living Church*:

I shall be glad if any brother priest who has already gone over the same ground will kindly inform me which are the best books dealing with:

1. The Reformation in Germany.
2. The true reasons for the rejection by the Lutherans of the Episcopate.
3. The teaching and practice of the Lutheran Church on Confirmation and the Holy Communion.

Are there any tracts in English or German showing that the American Church is the inheritor of the Lutheran Church in Germany, or replying to the arguments of Lutherans urging the validity of their Confirmation?

4. The opinion of the best of reformers on the continent entertained of the Reformation in England. Has any pamphlet been published giving excerpts from the foreign reformers showing their high opinion of the Church of England as reformed, and their regret that the Reformation in Germany had not proceeded on the same lines, and that the loss of the Episcopate was but a temporary loss and one which they deeply deplored?

5. The differences in teaching and practice between the Danish Lutheran Church, and that in Germany, and the American Church.

Correspondents can either write me direct, or if you will allow it, through your columns. If, as I hope, I shall obtain practical information I will, when digested, submit it to your readers for the benefit of others situated as I am in the midst of German and Danish Lutherans.

ARTHUR LOWNDES.

South Amboy, N. J.,

THE CONNECTICUT CONVENTION.

To the Editor of *The Living Church*:

The enclosed extract from *The Church Record* report of the Connecticut con-

vention on the subject of "Proportionate Representation," is worthy of note, as presenting some objections to the scheme, which have occurred to those who had the measure under consideration in a large Eastern diocese which would expect to gain influence thereby.

Our small dioceses made a noble venture of faith, in declaring for the primitive principle, and in undertaking to provide for a bishop and all the diocesan machinery, even when they were so feeble in numbers and means. And some of our Eastern dioceses have shown a fossilized conservatism in neglecting to sub-divide their immense jurisdictions, when they had an abundance of clergy, communicants, and money, oppressing thereby their overworked bishops. The small dioceses have found that some advantages accrue to their sacrificing efforts, and to their position; and the larger dioceses have discovered that they are, in some ways, at a disadvantage. Is it not a little "cool" for these larger dioceses to come forward and demand that the smaller ones shall now surrender their advantages to the stronger?

This scheme would act directly, and perhaps is so intended, to stop the division of dioceses, which some do not admire, and to entail upon us the continuance of large and unwieldy sees, in which the bishop is of necessity mostly a figure-head of exalted dignity; a system which has hindered the growth and extension of the Church, and still does so where it exists; a system which has been oppressing us ever since the time of King Henry VIII., and from which there has been a happy re-action in these later days; a system which would postpone and prevent the introduction of the provincial plan, the true, necessary, and inevitable relief for our unwieldy General Convention; a relief which such men as Bishops White, Seabury, De Lancey, and others, foresaw must come in "this Church" as in every national Church that has ever existed. It would be retrogression indeed if we, in this country, where the Church is increasing in a ratio greater than the increase of population, should so favor this fossilized conservatism, which obstructs Church extension and sorely-needed reforms in the administration of the Church, and should do this at a time when the Church of England is making prodigious effort and progress toward sub-dividing her overgrown dioceses. No; this scheme is unchurchly, untimely, and Erastian in principle and operation. If the larger dioceses desire a larger representation and influence in the General Convention, let them divide and sub-divide, and they can then secure their object. But it would be quite simple for those brave dioceses, which have set so good an example of true progress, meekly to surrender their advantage, and give up the principle for which they have contended. "Surely, in vain is the snare set in the sight of any bird." We trust the smaller dioceses will be neither frightened, flattered, nor fooled, into any such scheme. They will hardly be ready to commit *hari-kari*. We should as soon expect, if the question of returning to property qualification in politics were before us, that the people would vote to disfranchise themselves.

RAVENSCROFT.

[The resolutions referred to below were given in our issue of June 22nd. ED. L. C.]

From *The Church Record*.

A protracted debate ensued. The sentiment of many was evidently that while a general re-modelling of the

mode of representation was desirable to correct the unwieldy development of the house, and also that it was desirable to prevent any question of unfairness in the passing of any important measure, yet that on the one hand the utmost that should be done was to memorialize the convention upon the matter, leaving the mode to that convention, and also that, as the practical result would be certainly slight, it were unwise to place on record strong utterances which might be regretted later. Moreover, the proposition to put an end to the diocesan unit was essentially a revolutionary measure, similar in kind to a change in civil matters from the electoral college to direct election of the President by the people. While admitting the possible disadvantages in certain cases of the present principle of representation, many were not prepared to commit themselves to a principle which radically changed the unit of representation. Sober thought tended rather to increase than diminish this feeling. And some who voted for the measure, and who still believe in it, have expressed regret that it is recorded at present beyond power of recall. Again, while the claim was for fairness, the statistical argument tended to show that there was an element of partisanship in its advocacy which many who favored the abstract principle were not prepared to support. It was not merely an invitation to the small dioceses to commit political suicide, which they will certainly not do, and will be less disposed to do, after such a debate, than before, but it was an assumption of sectionalism in the Church, and also that on certain questions these small dioceses would be a unit in membership as well as a voting majority, a majority on one side and the large dioceses a unit on the other. The power of this resolution rested on its being a unanimous protest from a large majority against injustice from a small minority, utterly aside from any questions at stake; as the vote resulted, no such unanimity appeared, and the sound principle that won friends to the measure disappeared in an apparent (perhaps not intentional) manifestation of a partisanship in one direction which feared to have like partisanship win success in another. This, which by no means appeared when the measure was circulated, and was not intended we think by the originators, did come out in the course of the debate, as a motive power, actually, through often unconsciously, at work. During the debate Dr. Beardsley sought to substitute a general resolution in favor of reform in the method of representation, and without any preamble, which was voted down, 59 to 56. A motion to strike out the part of the diocesan unit was lost, 53 to 55. Other motions to strike out the preamble and to table the matter, were voted down by nearly the same vote. And finally the proposed preamble and resolutions were adopted, 60 to 51. A motion to have the vote by which it was adopted presented with the memorial was voted down.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and The Forum.....	\$5 00
The Art Amateur.....	4 60
Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Youth's Companion (new subs. only).....	2 50
The Living Age.....	8 50
The Kitchen, (Mrs. E. P. Ewing, Asso. Editor).....	2 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

All subscribers to The Living Church can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by paying their subscription a full year in advance and 50 cents extra, or by sending \$1.25 and the name of a new subscriber. The edition so offered is bound in strong paper covers.

OPINIONS OF THE PRESS

Southern Ohio Church Chronicle.

REVISION OF THE PRAYER BOOK.—We are glad to know that the conventions of Pennsylvania and Iowa have adopted resolutions favoring the adoption of so many of the recommendations of the Revision Committee as will enable the General Convention to finally close the revision this fall, and issue a Centennial Standard Prayer Book. It would be a disaster to hold the question of revision open for several years to come, as it has already been before the Church for the last twelve years. The people are puzzled now about the differences in Evening Prayer, and the little scrappy pamphlets are taking the place of the prayer books in hundreds of parishes. We hope the revision question will be wound up for the next hundred years at this convention.

The American Church Times.

THE JOHNSTOWN FLOOD.—This whole nation may learn much from Johnstown. Not to sport with danger, with eternity, with solemn warnings against sin. Not to trifle with office, but to take it up as a public trust, weighty upon the soul. Everybody here was minding part of his own business, but not that part which concerned his brother. There is guilt everywhere. None of us but has shared in sins of dreadful neglect, because we "did not think," because of selfishness, laziness, greed. What is the use of public schools if we are training up men who "do not think"? We need to revise our worldly maxims, and take up with some of the Gospel's. "Look not every man on his own things, but every man on the things of others," and "No man liveth to himself, and no man dieth to himself."

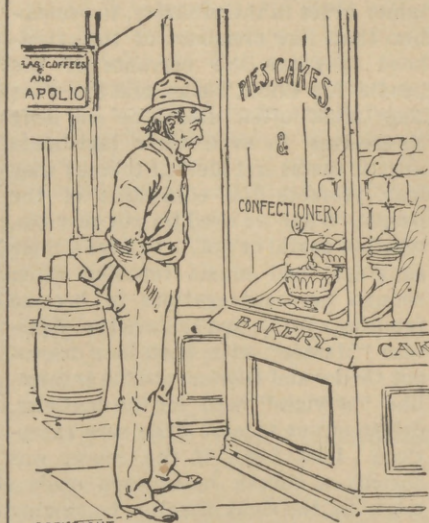
The Rock.

HEROISM—One of the most stirring stories of our navy is that which tells of the Calliope's escape from Apia, in the Samoan islands. It was the greater power of her engines, as well as the courage and judgment of her commander, Captain Kane, which saved her. She had before slipping her anchors collided with the Vandalia. The American ships were in supreme peril. The three German vessels were already wrecks. Turning her nose to the storm she went straight out in the teeth of the gale. There were a few moments of supreme suspense when the corvette was perfectly stationary. Then she forged ahead inch by inch. But proud as we are of our own men, we may be as proud of our American cousins. The captain and crew of the Trenton are indeed noble fellows. When they saw the Calliope front herself to defy the storm, and literally beat the hurricane, although they were in imminent danger and expecting death instantly, they gave the sturdy ship three cheers. After this the Trenton was driven against the Vandalia, when the captain pluckily ordered his band to play "The Star Spangled Banner," and sent the other men into the port rigging, that their bulk up there pressing against the storm might help the manoeuvring of the ship. It is a deed to be remembered. There has been nothing grander than that band coolly playing a national air in the fury of the tempest. Theirs is the stuff of which conquerors are compounded.

The American Church Times.

THE PROPOSED RUBRIC.—The proposed rubric after the p-ayer for the Church Militant is warranted neither by liturgical science nor by the rubrical language of the Communion office. It would be in fact like a wart on a man's nose. Any one who has studied liturgical science in the least degree knows that the Prayer for the Church is an integral part of the Eucharistic Office. For any one to leave the church, after this prayer, is in as bad taste as it would be for a man, invited to a

gentleman's table, to sit down and then immediately get up and go away. It is true that it is customary for non-communicants to retire at this point, but "custom without truth is but the rust of error." This custom has grown, no doubt, from the habit of using the Prayer for the Church Militant with the so-called ante-Communion office. This habit is unwarranted; for the rubric reads: "Upon the Sundays and other holy days (though there be no sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the gospel, concluding with the blessing." To introduce a rubric for the withdrawal of non-communicants which shall harmonize with this, it ought to be inserted either before the rubric: "Then shall follow the sermon." Or before the rubric: "And the priest shall then place upon the table, etc." For the withdrawal of a part of the people, upon one Sunday, ought in all reason to be at the same point in the service as the withdrawal of the whole of the people upon another Sunday. We think that the introduction of new rubrics into an Office so complete as we believe our Communion Office to be would be like sewing patches on a whole garment. Moreover a close study of the two exhortations in the Office with their attendant rubrics will reveal the fact that the first is addressed to a mixed audience, and that the second is for a special class. At least here is a question which must be answered by those who propose the rubric. If all who are not intending to receive withdraw after the prayer for the Church, what sense would there be in the succeeding rubric: "Then shall this general confession be made, by the priest and all those who are minded to receive the Holy Communion?" The only sense it could have would be that there might still be some stow-aways hiding behind the pews.



“THE WORTH O’ A THING is best learned by the want o’ it.” Although cheap in point of price,

SAPOLIO

Is beyond value. Those who try it know. Don't you want a friend who would take half your hard work off your shoulders and do it without a murmur? What would you give to find an assistant in your housework that would keep your floors and walls clean, and your kitchen bright, and yet never grow ugly over the matter of hard work. Sapolio is just such a friend and can be bought at all grocers. No. 30.

SOME NOVEL USES FOR SAPOLIO.

EVERY ONE FINDS A NEW USE.

To clean tombstones. To renew oil-cloth. To renovate paint. To brighten metals. To whiten marble. To scour kettles. To polish knives. To scrub floors. To wash out sinks. To scour bathtubs. To clean dishes. To remove rust.

EVERYBODY USES IT.

Dentists to clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floors. Painters to clean off surfaces. Surgeons to polish their instruments. Ministers to renovate old chapels. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sextons to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palettes. Mechanics to brighten their tools. Hostlers on brasses and white horses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

Hood's Sarsaparilla 100 Doses One Dollar

BEECHAM'S PILLS (THE GREAT ENGLISH REMEDY.) Cure **BILLIOUS** and **Nervous ILLS.** 25cts. a Box. OF ALL DRUGGISTS.

TAR-OLD

A new method of compounding Tar. **SURE CURE FOR PILES, SALT RHEUM** and all Skin Diseases. Send 3¢ stamps for Free Sample with Book. Sold by all Druggists and by **TAR-OLD CO., 78 Randolph St., Chicago. Price, 50c.**

SUGGESTIVE OUTLINE BIBLE STUDIES AND BIBLE READINGS. By **JOHN H. ELLIOTT,** Author (with S. R. Riggs) of **Notes and Suggestions for Bible Readings.**

TOPICS in this book in relation to the Bible are discussed by such men as

- | | |
|----------------------|----------------------|
| George F. Pentecost, | A. J. Gordon, |
| Horatius Bonar, | William Lincoln, |
| Henry Morehouse, | J. H. Vincent, |
| George C. Needham, | Chas. M. Whittlesay, |
| D. L. Moody, | R. C. Morse, |
| D. W. Whittle, | L. W. Munnhall, |
| J. H. Brooks, | &c., &c., &c. |

The Bible Readings are by all of the above and many others. The book contains several hundred Bible Readings, and is exceedingly suggestive and helpful not only to the minister and evangelist, but to the Christian who wants to understand and know how to use his Bible. 350 pages with full index of titles and index of subjects.

Do you want to take part in prayer-meeting acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you? Do you want to lead meetings better? Study this book and you will do it.

Price, \$1.00. Sent by mail post-paid.

50 Bible Markers free with each copy Address

DANIEL AMBROSE, Pub'r, 45 Randolph St., Chicago, Ill.

COME TO THE LAND OF BIG RED APPLES,

Pears, Prunes, Plums, and Cherries. Climate so mild that grass grows green all the year. U. S. Census reports show Oregon healthiest state in Union. Paradise for nervous sufferers. Willamette Valley, containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap. **TEN ACRES IN FRUIT WORTH A SECTION IN WHEAT.** Salem, capital of Oregon and heart of this far-famed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully illustrated pamphlet sent free.

OREGON LAND COMPANY,

Salem, Oregon.

\$300 to \$500 a month made by working for us. **\$500 a Year,** with the opportunity of making 6 times that amount. Men who can furnish their own horses preferred. A few vacancies in towns and cities. **Holloway & Co., 112 N. 6th St., St. Louis.**

RADWAY'S READY RELIEF.

THE SAFEST AND MOST CERTAIN PAIN REMEDY.

For internal and external use. Price, 50 cents per bottle. Sold by Druggists.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. 100 doses \$1.

Lake Minnetonka—Hotel Lafayette, the largest summer hotel west of Saratoga, has accommodations for nine hundred guests, and is beautifully situated on a peninsula overlooking the lake on both sides. Thiel's celebrated Milwaukee orchestra will give afternoon and evening concerts, and the season of 1889 promises to be the most brilliant in the history of the house. Excellent fishing, boating and bathing, and a healthful, invigorating climate. Terms, &c., on application to Eugene Mehl, Minnetonka Beach, Minn.

Save Money

by purchasing the best Piano. Do not decide what make to get until you have investigated the claims that are made for the ESTEY PIANO. The patent repeating action used in these pianos makes them superior to all others but besides this there are many other improvements that are not found in other makes. The immense business now being done in these pianos all over the world and the surprising increase in the demand for them proves that there is something in their construction that is worthy of investigation. Write for catalogue and terms. Mention this paper. Esty & Camp, 293 State and 49-51-53 Jackson St., Chicago, Ill.

The inestimable value of Ayer's Sarsaparilla as a blood-purifier should be known to every wife and mother. It corrects irregularities, gives tone and strength to the vital organs, and cleanses the system of all impurities. The best family medicine.

Unless more care is given to the hair, the coming man is liable to be a hairless animal; hence, to prevent the hair from falling use Hall's Hair Renewer.

Beecham's Pills cure sick-headache.

Nota Bene. means Take Notice! That N. K. Brown's Ess. Jamaica Ginger conquers cramps.

To enjoy the summer, have a case of Gale & Block's great Temperance Beverage, White Rock Gingerette, in the house. Druggists and Grocers.

Excursion to Colorado.

An excursion to Colorado Springs, Denver, Pueblo, and Trinidad, can be made over the Santa Fe Route any day this summer. The most desirable facilities are offered for reaching all of the Rocky Mountain resorts at excursion rates. Write to or call upon James Wallace at 212 Clark Street, Chicago, if you think of going.

National Educational Association Meeting will be held at Nashville, July 18th to 19th. Go via the Evansville Route. It is fifty miles the shortest, eight hours the quickest, and is the only line running through cars between Chicago and Nashville. Its facilities are unequalled, and the finest and most luxurious Pullman Palace Buffet Sleeping Cars and elegant Day Coaches run through without change.

For this occasion a very low excursion rate will be made, which includes a side trip to Mammoth Cave, either going or returning. Also, those who desire to vary their trip by going or returning via Louisville, will have the opportunity given them of doing so. Tickets will be on sale from all points July 1st to 15th, good until Sept. 5th returning.

The Chicago and Nashville Fast Train leaves Chicago (Dearborn Station) at 3:50 p.m., daily, and arrives at Nashville the following morning for breakfast at 7:10 o'clock, a run of only 15 hours and 20 minutes. Night Express leaves at 11:20 p.m.

No extra fare is charged on Fast Train, and the sleeping car rate from Chicago to Nashville is less by this route than by any other, being only \$2.50 for one double berth.

Reservations for sleeping cars can be made ten days in advance by addressing Ticket Agent, Evansville Route, 54 Clark St.

For further particulars address William Hill, Gen'l Pass. Ag't, Chicago and Eastern Illinois R.R., Chicago.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

A. C. McCLURG & CO.

Fine Stationery & Engraving.

WEDDING INVITATIONS
Only in the best manner.

CORRESPONDENCE PAPERS,
All of the new styles and colors.

MENUS AND DINNER CARDS
in original designs.

STAMPING AND ILLUMINATING.
Rich effects in Colors, Golds,
Silvers, and Bronzes.

ADDRESS, CREST, AND MONOGRAM
DIES
in novel and artistic designs.

VISITING CARDS
in correct form.

COMMERCIAL STATIONERY.
High-grade work at moderate prices.

Specimen books of the newest styles of Wedding Stationery, and of Correspondence Papers, have been prepared, and will be sent on application to any one out of town who desires to make selections.

**Wabash Ave. & Madison St.,
CHICAGO.**

HOFFLIN'S LEBIGS CORN CURE is warranted. Price 25 cents. By mail 30 cents. Minneapolis, Minn.

HINTS FOR THE TOILET.

THE USE OF GLYCERINE.—Few people realize the importance of the uses of pure commercial glycerine, and how it can be used and made available for purposes where no substitute is found that will take its place; and herein, Mr. Editor, if you will allow me space in your well-read journal to speak of its utility, no doubt many of your readers will find an opportunity to thank you. As a dressing for ladies' shoes, nothing equals it, making the leather soft and pliable without soiling the garments in contact. Where the feet sweat, burnt alum and glycerine—one of former to two of latter—rubbed on the feet at night and a light or open sock worn, the feet washed in the morning with tepid water, will keep them during the day free from odor, so disagreeable to those persons who are sufferers.

For bunions and corns, *Cannabis idicus* and glycerine, equal parts, painted on the bunion or corn and bound around with canton flannel, adding a few drops of the liquid to the flannel where it comes in contact with the affected parts, will soon restore to health.

As a face lotion, oatmeal made in a paste with glycerine 2 parts, water 1 part, and applied to the face at night, with a mask worn over, will give in a short time, if faithfully pursued, a youthful appearance to the skin.

As a dressing in the bath, 2 quarts of water with two ounces of glycerine, scented with rose, will impart a final freshness and delicacy to the skin.

In severe paroxysms in coughing, either in coughs, colds, or consumption, one or two tablespoonfuls of pure glycerine in pure rye whisky or hot rich cream, will afford almost immediate relief; and to the consumptive a panacea is found by daily use of glycerine internally, with the proportion of 1 part of powdered willow charcoal and 2 parts of pure glycerine.

For diseased and inflamed gums, 2 parts of golden seal, 1 part of powdered burnt alum, and 2 parts of glycerine, made in a paste and rubbed on the gums and around the teeth at night, strengthens and restores the gums to health, provided no tartar is present to cause the disease, which must be removed first before applying.

And finally, to the epicure who relishes a nice breakfast dish of fried fish, he will find "a feast for the gods" by frying the fish in glycerine to a brown, adding a small sprig of parsley when nearly done.

—J. S. CHARLES, D. D. S. in, *Scientific American*.

CARE OF THE HAIR.—Frequent brushing of the hair is recommended for its improvement. The scalp should be made to glow with the vigorous use of a stiff-bristled brush, and a thorough brushing before going to bed at night is considered to be of the most importance. This gives gloss and softness; and long hair is in special need of it. Sage tea was an old-fashioned remedy for wetting the scalp and preventing the hair from falling out, and it is still regarded as excellent. Ammonia and borax are both used as invigorators of the hair; but they should be used only in small quantities, or they will do more harm than good, for too much ammonia will inflame the scalp, and too much borax will make the hair dry and brittle. Nor is soap good for the hair. The scalp should be cleansed with the yolk of an egg beaten in a very little water, and rubbed well into the scalp, where it should be allowed to dry, and afterwards rinsed off with lukewarm water containing a little ammonia. After the hair has been wet, it should be thoroughly dried before going to bed, and before going out into the open air. The scratching and irritating of the scalp with a sharp-toothed comb should be avoided; and the same danger is to be looked out for in the use of a metallic brush—*Good Housekeeping*.

CHAFED SKIN.—Those who wish a sure remedy may rely on the use of fuller's earth. Keep a little in a small glass or mug, and moisten with water; apply as a paste. It leaves no stain, and five cents worth will supply the wants of a large family.

A POMADE FOR THE HANDS.—Scrape off equal quantities of spermaceti and pure beeswax, cover with sweet oil, and simmer until it becomes liquid, in a small china pot, cup, or jar; add a few drops of rose water and mix it with the other ingredients. When well blended, take it from the fire and let it set firm in the cup in which it has been melted. Rub this well into your hands on retiring, and wear a pair of soft kid gloves. In the morning wash them with oatmeal or almond powder, not soap, and you will soon see a manifest improvement in color and texture.

RIDGE'S FOOD The MOST RELIABLE FOOD For Infants & Invalids. Used everywhere. Not a medicine, but a steam-cooked food, suited to the weakest stomach. Pamphlet free. Woorrich & Co., (on every label), Palmer, Mass.

ALL ABOUT NEW STATE OF WASHINGTON Send stamp for Catalogue, ESKRIMAN, LEWELLYN & CO., Seattle.

GOOD WORDS.

FROM LONG ISLAND: "I have great pleasure in remitting one dollar, the modest price of your excellent paper which I am trying to introduce into my parish."

FROM KANSAS: "I wish I could scatter your paper broadcast over the land, as I am convinced by its bold and manly defence of the Faith once delivered to the saints, it would win many to the fold of the Catholic Church, who are now groping in the darkness of doubt and sectarianism."

FROM WESTERN NEW YORK: "I am highly pleased with the paper. Its hearty and constant advocacy of Catholic doctrines and usages, its uncompromising attitude in relation to all those things that Holy Mother Church has ever held dear and sacred, as well as the uniform excellency of its every department, have won for it my deepest admiration; and I assure you it has been a means of great blessing to me. I sincerely trust that its circulation may be very largely increased, as it ought to be, that thus its beneficent influence may be felt still farther than it has been in past years."

FROM SOUTH CAROLINA: "It is with much pleasure that I look for THE LIVING CHURCH every week. It not only keeps me instructed in the important subjects before the Church and how the Church should deal with them, but it also strengthens me more and more in my belief of the Church's authority to teach, and encourages Churchmen by the noble work she is doing at home and abroad. Would that THE LIVING CHURCH could be in the homes of more of our laity in this diocese, for then we should see more real Church life and greater efforts to disseminate Church principles."

FROM ONTARIO: "Your valuable paper is all too cheap at a dollar to lose anything by postage. I wish a weekly copy of it found its way into hundreds of Church families in this diocese of Huron. It is badly wanted."

FROM MASSACHUSETTS: "I am still more than pleased with THE LIVING CHURCH. Its spirit and tone are admirable, and the soundness, directness, and sprightliness of its editorials are charming."

FROM VIRGINIA: "Your paper is a source of continual pleasure and instruction. Its editorials, to say nothing of its other matters of interest, are so simple, so clear, and yet so truly Catholic in their teaching, that I long to know that THE LIVING CHURCH visits weekly every household in this land. I could not do without it."

FROM NEW YORK: "I enclose \$1 for subscription to your paper. The price seems absurdly low for a paper conducted upon so generous and enlightened a basis of opinion and aims."

FROM IOWA: "A number of persons have subscribed for THE LIVING CHURCH from my recommendation, both in New York and Wisconsin. I always speak for it whenever an opportunity occurs. If I were a wealthy man, I would have it sent to a good many at my own expense. I shall "talk it up" in this parish, because it will help my work and improve the Churchmanship of the place."

FROM WESTERN NEW YORK: "Permit me to say to you what I have many times said to others, THE LIVING CHURCH in my judgment, is the best Church paper of America. It is quite indispensable to me. May its readers multiply."

FROM KENTUCKY: "I cannot forbear adding a word of praise and thanks for your paper, it has been such an inestimable boon to me, a Churchwoman, far removed from all Church privileges. It has taught me what the true Catholic Faith is, and I feel that I have found what I have long wanted—a Church, Catholic, but not Roman."

FROM GEORGIA: "Before closing, I would like to express the pleasure with which THE LIVING CHURCH is read, not only by the members of the family who are supposed to be interested in Church literature, but also by the younger members who treat other Church papers with neglect."

FROM BRITISH GUIANA: "I have ventured to write to you personally, as I wish to acknowledge my indebtedness to THE LIVING CHURCH for many items in the Guiana Diocesan Magazine, which I edit. THE LIVING CHURCH is the most useful paper I receive, *The Church Times* not excepted."

RUBIFOAM

**FOR THE TEETH.
DELICIOUSLY FLAVORED.**



The most delightful, refreshing, agreeable, and beneficial dentifrice ever placed before the public.

Absolutely Free from All Injurious Substances.

LARGE BOTTLES, PRICE 25 CENTS. REFUSE SUBSTITUTES.

PREPARED AND GUARANTEED BY E. W. HOYT & CO., LOWELL, MASS. MANUFACTURERS OF THE CELEBRATED HOYT'S GERMAN COLOGNE.

SAMPLE VIAL OF RUBIFOAM MAILED FREE TO ANY ADDRESS.

F. CO-OP. A.
SAVES
10 to 60%

Supplies anything ordered at the lowest wholesale rates. We charge No Commission, and supply the goods direct from the Manufacturers to the Consumer, thus saving the Retailers' profit. OUR PRICES ARE VERY LOW. There is no doubt about our reliability, as our line of references will testify. Our Goods are the Best Quality that can be bought for Cash in the Chicago markets.

We can undersell your local dealers, and supply you with better, newer, and fresher styles of Goods. We will send you a catalogue free upon application. Write for cloth samples and rules for self-measurement, sent free from our Clothing Department.

Favorite Co-Operative Association,

45, 47 and 49 Randolph Street, Chicago.

References by Permission—Armour & Co., Chicago; Continental National Bank, Chicago; Weare & Allison, Bankers, Sioux City, Iowa.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest, Purest, and Most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. New York. Chicago. St. Louis.

ARTISTS' MATERIALS
OIL COLORS
COACH AND CAR COLORS
DRAWING INSTRUMENTS
SEND FOR ILLUSTRATED CATALOGUES
ALSO MANUFACTURERS OF
HOUSE ROOF BARN AND FLOOR PAINTS
SAMPLE CARDS ON APPLICATION
WADSWORTH-HOWLAND & CO.
82 & 84 WASHINGTON ST BOSTON
263 & 265 WABASH AVE CHICAGO



LORD & THOMAS.
Newspaper Advertising
45 TO 49 RANDOLPH ST.,
CHICAGO.

To Schools and Colleges

In the past we have paid special attention to the announcements of institutions of learning, and our desire is to give this class of advertising our best efforts.

From the experience of the many we are able to present a list of papers that reach a class of people who appreciate the benefits of education and have a desire to see their children advance to a grade beyond the village school.

We have no pecuniary interest in any list of papers, except that interest which a conscientious advertising agent has in the business of his clients, viz: a desire to place their announcements in papers that will be the most productive of good results.

We will be pleased to submit our **SPECIAL SCHOOL RATES.** Don't be afraid to place your advertisements in any paper because there are "so many school advertisements there." Remember that we always look in the biggest stores for the best goods.

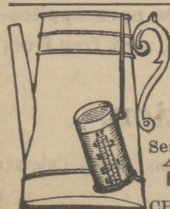


LORD & THOMAS,
Newspaper Advertising
45 TO 49 RANDOLPH ST.,
CHICAGO.

12,480 Eggs from 100 Hens.

If you want to make money with but little work send for 12 articles on Practical Poultry Raising by Fanny Field, the ablest and most practical writer on Poultry in America. She tells how she cleared \$4.49 on each Fowl. Tells how much it costs to start the business, and how a mechanic's wife makes \$300 annually on a village lot. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. She clears \$1,500 annually on her 60 acre farm. Send for the book. Price, 25 cents. Address

DANIEL AMBROSE,
45 Randolph St., Chicago, Ill.



PERFECT COFFEE MAKER.

A new invention for making Coffee or Tea better than any thing now in use. Saves 1/4 of the Coffee. Can be used with any Coffee or Tea Pot. If you like a fine cup of coffee this article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted.

PRairie City Novelty Co.,
45 Randolph St., CHICAGO, ILL.

SEND FOR OUR CATALOGUE, IT COSTS YOU NOTHING.

OUR PRICES ARE THE LOWEST

F. CO-OPA.
SAVES
10 to 60%

OUR GOODS ARE THE BEST

Favorite Co-Operative Association

49 Randolph St., Chicago, Ill.

Supplies anything ordered, direct from the Manufacturer to the Consumer, thus saving the Retail Dealer's Profit. The goods are newer and better and you have the advantage of the Chicago Markets to buy in. In this limited space it would be impossible for us to enumerate the different lines of goods and give prices. Send for Catalogue, which we mail free to all.

Examine these prices on Groceries and if we can sell these, which are the most staple goods in the Market, at such low prices, you will readily see that our prices on other lines must be proportionately lower.

GROCERIES.

We only handle goods which are reliable and which we know are all right.

Coffee Roasted.

	Per pound
Fair Rio.....	21
Choice Rio.....	25
Golden Rio Fancy.....	27
Santos Prime.....	24
Maricao Choice.....	26
Java Prime.....	28
Java and Mocha.....	30

Various grades of good ground Rio coffee can be furnished at 12c, 15c and 20c per pound.

Canned Vegetables.

	Per can	Per dozen
Corn, 2 lb cans, Standard.....	7	80
Peas "soaks" 2 lb cans.....	8	85
Peas, Marrowfat, Standard, 2 lb cans	11	1.20
Tomatoes, standard, 3 lb cans.....	8	89
Tomatoes, choice, 3 lb cans.....	10	1.10

Dried Fruits.

	Per pound
Dried Apples, new, Alden evaporated.....	7
Peaches, quarters, peeled Cal.....	15
Apricots, California, new crop.....	13
Blackberries, evaporated.....	5 1/2
Raspberries, evaporated, new and bright.....	25

Soap.

BRAND Weight of bar No. lbs in box	Price per box
Blue India.....16 oz	60 3.00
Mottled German...16 oz	60 3.00
Sevon Imperial...16 oz	60 3.00
White Russian...12 oz	75 3.75

Canned Fruit.

	Per can	Per dozen
Blackberries, Standard, 2 lb cans.....	6	65
Blackberries, New York, 2 lb cans.....	7	75
Raspberries Standard, 2 lb cans.....	12	1.20
Pineapples, sliced, 2 lb cans.....	14	1.50
Peaches, table, 3 lb cans, seconds.....	12	1.30
Peaches, table, good, 3 lb cans.....	17	1.75
Peaches, pie, 3 lb cans.....	9	95
Peaches, pie, 6 lb cans.....	16	1.70

Meats.

All meats are canvassed during hot weather and cannot be had in any other way. Prices on meats in brine, pig's feet, pork, etc., furnished on application.
Ham, Standard, sugar cured, 10 to 22 lbs each...11 1/2
Shoulder, 10 to 15 lbs each.....8 1/4
Bacon, short clear sides, 40 to 50 lbs.....8 1/2
Bacon, long clear sides, 40 to 60 lbs.....8 1/2
Bacon, breakfast, 8 to 15 lbs each, boneless.....10 1/2
Dried beef hams.....8 1/2

Remember we will supply anything ordered; and supply it direct from the Manufacturer to you. Our prices are the lowest, our goods the best. Write for any information you may desire. All communications cheerfully answered. It is to your interest to trade with us. Always enclose cash with your order. It is only by paying cash that we are enabled to offer these attractive prices. Remit by Express Money Order when you can. Address

FAVORITE CO-OPERATIVE ASSOCIATION,

45 Randolph Street, Chicago, Ill.

We refer by permission to Armour & Co., Chicago; Continental National Bank, Chicago; Wear & Allison, Bankers, Sioux City, Iowa.

Favorite Co-Operative Ass'n,

F. CO-OPA.
SAVES
10 to 60%

45 RANDOLPH STREET, CHICAGO, ILL.

Supplies anything ordered, direct from the Manufacturer to the Consumer, thus saving the Retail Dealer's Profit. The goods are newer and better, and you have the advantage of the Chicago Markets to buy in. In this limited space it would be impossible for us to enumerate the different lines of goods and give prices. Send for our Catalogue, which we mail free to all.

Boots & Shoes.

We make a specialty of this line, and can guarantee our prices 20 per cent. cheaper than local dealers, as we pay cash for every article we buy, and have no shop-worn goods to palm off on the public. This Department is in charge of a competent shoe man, who has had 10 years experience in both the wholesale and retail branches of the business.

Our goods are "all Solid." We will not fill any order for shoddy shoes and will guarantee anything in this line to be a good, honest article.

Look at these Bargains in Our Men's Shoe Department.

No. 20. "Our Favorite" Men's All Calf Seamless Vamp, Solid Counter, and Innersole. Genuine Kangaroo top, Machine Sewed, and made in Button, Lace or Congress, in any kind of Toe, tipped, broad, medium, or narrow plain Toe, sizes running from 5 to 12, at \$2.90.

It will wear just as good as any hand-sewed shoe made, and has just as much style.

We also carry a Genuine Calf Shoe, made with same bottom stock, but with heavier vamps and tops. The wearing qualities are just as good as No. 20, but it is not quite as neatly finished. This is made in any style, and we can guarantee it to be as good as any \$3.00 shoe in the market.

We will sell this shoe for a limited period for the price of \$2.50. We do this to encourage your correspondence and trade.

No. 21. Men's Dongola Goat Shoe. In all styles, Plain or Tipped shoes. All solid and warranted. This is a dandy for men troubled with ailments of the feet, and is a sure cure. We quote this shoe at \$2.90. Sizes from 5 to 12.

No. 18. Men's Cordovan Leather Shoe, in Button, Lace, or Congress. Plain or Tipped shoes. Standard screw fastened. Solid all through. Made for a Mechanic's dress shoe. We will guarantee this shoe to outwear any calf-skin shoe that retails at \$3.00.

We intend to use large quantities of this line, and will introduce them at the low price of \$2.35.

No. 50. Men's Aof. Seamless Shoe, in all styles. Button, Lace, or Congress, in tipped toes only. This shoe has a solid sole, leather counter and innersole, and guaranteed to be a good, honest article. We have a limited supply of this line, and will close them out for two weeks at \$1.35.

No. 3. Men's Amazon Veal Kip Hand-made Boot.

Sold as a rock, and made from good clean stock. We can assure our customers that this boot will give all the satisfaction found in a higher priced article. It is a pegged, hand-sided, and an 18-inch leg.

Our price is \$3.00, sizes running from 6 to 13.

Our Ladies' Shoe Department contains many beautiful designs, among them is:

No. 29. Ladies' French Dongola, Hand Turned, Kid Shoe. A fine dress shoe. Designed especially for the parlor or street in dry weather. Can furnish them in opera or common-sense lasts. C. D. and E. widths. Price, \$3.25.

We will guarantee our customers that this shoe will equal any shoe they have paid \$3.00. Our price is \$2.50. Try a pair and you will not regret it.

Please compare the prices quoted below on children's shoes and you will surely be convinced that you have been paying too much for your shoes in the past.

Our "Favorite" School Shoe, made of good stout grain leather, a shoe made especially for resisting all the efforts of good strong children to go bare-footed.

They are made in Button, with heel or wedge-heel, at same price. We quote you the following prices:

Sizes from	5	to	7 1/2	at	\$1.10
" "	8	"	10 1/2	at	1.25
" "	11	"	13 1/2	at	1.50
" "	1	"	2	at	1.75

We carry these in two widths, D. and E. Remember we supply anything ordered, and supply it direct from the manufacturer to you. Our prices are the lowest, our goods the best. Write for any information you may desire, all communications cheerfully answered. It is to your interest to trade with us. Always enclose cash with your order. It is only by paying cash that we are enabled to offer low prices. Remit by Express Money Order when you can.

Address,
FAVORITE CO-OPERATIVE ASSOCIATION
45 Randolph St., Chicago, Ill.

We refer by permission to Armour & Co., Chicago; Continental National Bank, Chicago; Wear & Allison, Bankers, Sioux City, Iowa.